

A treatise on the second sight, dreams and apparitions; with several instances sufficiently attested, and an appendix of others equally authentic; The whole illustrated with letters to and from the author on the subject of his treatise; and a short dissertation on the mischievous effects of loose principles / By Theophilus Insulanus [pseud.] [i.e. D. M'Leod].

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Perfect 18th Edn
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McLEOD, A. D.

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By the Rev. Donald M'Leod

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A

T R E A T I S E
O N T H E *Alex MacPhee*
S E C O N D S I G H T,

D R E A M S and A P P A R I T I O N S :

W I T H

Several I N S T A N C E S sufficiently attested;

A N D A N

A P P E N D I X

Of others equally authentic:

T H E W H O L E I L L U S T R A T E D W I T H
L E T T E R S to and from the A U T H O R on
the Subject of his T R E A T I S E ;

A N D

A S H O R T D I S S E R T A T I O N on the
M i s c h i e v o u s E f f e c t s of L O O S E P R I N C I P L E S .

By T H E O P H I L U S I N S U L A N U S .

————— Si quid novisti rectius istis,
Candidus imperti: Si non, his utere mecum. H O R .
Hoc quicumque velis scriptum cognoscere, Lector,
Quum præcepta ferat quæ sunt gratissima vitæ;
Commoda multa feres. Sin autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse. C A T O .

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M, D C C , L X I I I .



T H E

EPISTLE DEDICATORY,

TO THE HONOURABLE

Sir H A R Y M U N R O

O F F O U L I S, Baronet.

A T a time when the Pulpit resounds with repeated exclamations against the infidelity of the age, when vice reigns triumphant, and atheism, or at least deistical principles are openly avowed, and by too many much countenanced; is it not highly reasonable, that we should take council of the good King Jehosaphat; much in our situation, when he peremptorily enjoined: "Believe in the Lord your God, so shall you be established; believe his Prophets, so shall you prosper?"

When *Britain* is embarked in a just war, against powerful rivals of her wealth
and

and grandeur, and the professed enemies of our religion and constitution, who seem to place their glory and interest, in being able to deprive us and our posterity of the most valuable blessings of both; Can it be denied, that there is the most urgent necessity to clear up the momentuous truths of religion, in a way level to most capacities? Which being once established, and rivetted in the minds of all ranks, would be a more powerful motive to inspire courage, greatness and intrepidity of soul, in defence of our King and Country, than all the titles and preferments the government can bestow. If we take a survey of history, we shall find, that few of the heroes of antiquity ever succeeded well, but by interesting the reigning religion of their country in the execution of their schemes. The soldiers of *Gustavus Adolphus* were not more remarkable for their courage than piety: Bravery is so far from being extinguished or diminished by a true sense of religion, that it is rather raised thereby; and the man who is,

or

or thinks himself truly pious; will flight those dangers that seem terrible to the dissolute, who neither are, nor can, be good soldiers, patriots, or believers.

The conspicuous examples transmitted to posterity by your Father and Uncle, who fell gloriously fighting for their country's cause, are recent; and the many instances of sincere friendship I received from them, are still so fresh in my memory, that I lay hold of this opportunity to acknowledge them in this public manner, by inscribing your name to this small Performance. You will not expect, that I should compliment you upon the figure your Predecessors, for many ages, have made at home and abroad: history may furnish the inquisitive with their military achievements, very much to their honour. I shall only add, that I wish and expect, you will tread in the same paths, that have been pointed out by such zealous patriots, who, on all occasions, in the most perilous times, have, with sword in hand, opposed

posed all who attempted to ruin the state, or disturb the common tranquillity: and, in that light, have appeared more worthy of respect and imitation, than those pageant objects of popular admiration, who have nothing but pomp and splendid titles to recommend them. I am,

Honoured Sir,

Your most humble servant,

THEOPHILUS INSULANUS.

N. B. This Dedication was wrote in 1761.

THE

T H E
P R E F A C E.

TO communicate our thoughts to the Public, is the prevailing pursuit of the age. The infection has reached me, so that I have set myself to write on a subject very uncommon. The motive which determined me, is neither vanity nor ambition, but arises purely from a desire to advance, in my low sphere, the glory of God and the benefit of mankind. And being animated with zeal for the cause of truth, my aim is to render my readers truly pious. I know not how I shall succeed; that must be left to the courteous reader; but were I sure to gain one of a score, I would with pleasure renew my labour, to write on the same subject. As the Being of a God has been, from the light of nature, visible frame of the world, and the indelible impression on the mind of man, plainly discovered by the learned in all ages; and the same fairly demonstrated, more level to the capacities of those who have not attained to the
use

use of the learned languages, by Dr. *Tillotson*, Dr. *Clarke*, Mr. *Woolaston*, the Archbishop of *Cambray*, and several others ; Atheism is now so over-powered, and so put out of countenance, that it would be idle and needless in one of my size, to insist farther on that subject: But as there are still some men, under the plausible name of Free-thinkers, who question the immortality of the soul, and would willingly unhinge all religion; it may not be an improper Introduction to the following Treatise on the SECOND SIGHT, to expose the folly of these deluded persons, and assert the dignity of human nature, preferable to all other terrestrial creatures, with the reasonableness, and many advantages arising from the belief, that the soul of man is immortal. As man alone, of the several inhabitants of this lower world, entertains the belief of a Deity, the immortality of the soul, a future state of rewards and punishments, pays homage to his Creator, is obedient to parents and lawful magistrates, and exerts himself to promote, in his station, the welfare of the community he belongs to ; Can it be thought, much less asserted, that a Being endued with such superior properties, should have no other pre-eminence after this life, than the brutes of the earth, who, for ought we know, have no knowledge, nor are in the practice of those duties, so beneficial

ficial to mankind, and every individual? On the contrary, should those momentuous truths be exploded, as idle, impertinent, or useless, What would ensue, but that every man might follow the dictates of his own depraved will, break down all restraint, open a door to lawless power, ambition, covetousness, rapine, murder, revenge, and, in a word, turn all to anarchy and confusion, which the noble faculty of reason was wisely bestowed upon us to guard against and prevent? The soul of man is towering, always on wing, flies from pole to pole in a moment; inclines to have its memory preserved in this world, and aspires to immortality in the next; which shews it to be different from the principle, whatever it is, that animates the brutes; as it is manifest they have no such longings, or ambition: and therefore it is unreasonable to put them on the same level with Sir *Isaac Newton*, or any other shining genius, who have made such useful and exact observations in Natural Philosophy, Mathematics, and Astronomy; of which the best horse in *England, Spain* or *Barbary*, is utterly incapable.

MAN considered as he consists of soul and body, in his outward and worst part, you shall find that to be admirable, even to astonishment; in respect of which the Psalmist cries out, “ I
“ am fearfully and wonderfully made! marvel-
“ lous

“ lous are thy works, and that my soul knoweth
“ right well !” The frame of our body is so
curiously wrought, and every part of it so full
of miracle, that *Galen*, otherwise not forward
in the belief of a Deity, when he had anatomi-
zed the human body, and carefully surveyed
every part thereof, with their properties,
uses, fitness, and symmetry of the whole, fell
into a pang of devotion, and wrote a hymn to
his Creator. But this *domicilium corporis*, tho’
it be a curious fabric, is nothing to the noble
inhabitant that dwells within it. How does the
glorious faculty of reason and understanding ex-
alt us above all other earthly creatures? Fur-
ther, when a person considers this spacious
theatre of the earth, laid out and furnished with
various ingredients for the reception and enter-
tainment of man, the chief, and most accom-
plished of all its inhabitants ! and sees all the
creatures made subject to his sway and domini-
on, part for his food and cloathing, others for
his delight and pleasure, the trees of the field
producing spontaneously delicious fruits to satis-
fy his thirst, and indulge his taste and curiosity,
enamelled meadows bringing up all sorts of
herbs to charm and recreate his fancy with
the prospect of such beautiful landskips, and
while they regale his senses with their fragrancy,
serve him, in many cases, with the best and
safest

safest physick: The bowels of his pedestal furnishing him with mines of gold and silver, costly pearls and diamonds, both for use and ornament, the most of which are useless to and disregarded by all other creatures: Can a person, I say, consider these peculiar privileges, and at the same time not acknowledge this distinguishing badge of the bounty of Heaven, bestowed on man alone, to be a fore-runner of incomparably greater favours in another life? Of all the creatures we are acquainted with, man alone stands erect:

*Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit.* OVID.

Being, by that posture, enabled not only to have the Heavens in his view, with the daily and annual revolutions of those glorious systems above us, which must raise his admiration and excite his devotion; but also seem intended to keep him in mind, how extensive soever his power is upon earth, that his origin is not from himself, but from another infinitely more powerful, wise and Almighty Being, to whom, as his Lord and Master, he owes the tribute of his homage, and is accountable for his administration; which other creatures are not, as they are tied to no positive laws but what arise from natural instinct, to propagate their kinds, nourish and defend their young ones: and yet, after this plentiful

tiful provision made for man, of what the earth and sea can afford, we find him dissatisfied, and still itching after more. So true is it what Mr. Pope observes.

The mind unquiet and confin'd at home,
Rests and expatiates in a life to come.

MOREOVER, as man is considered possessed of so many temporal enjoyments, can we imagine his happiness terminates only in the fruition of this transitory life, since he consists of soul and body? Man is confessedly possessed of sundry excellencies beyond the fowls of the air, the fishes of the sea, and the beasts of the field, and by being endued with reason, is remarkably distinguished from all other animals in the operations of his mind, so that he can will freely, judge, and reflect upon objects past, present, and to come: Now, is it reasonable or credible to suppose, that his bountiful Creator, who has fitted him out in such a liberal way, making him Lord of all the inferior creation, for his conveniency, use, and pleasure, should intend no other benefit for this particular favourite, but what must arise from the gratification of his senses, which as often minister to his grief and disappointment; and then, after a life of four or five-score of years, at most, drops into his grave, without any more of him than of an ass that perisheth, exhausted with want and labour? The soul of

man exists after the dissolution of the body, or is immortal: If it is immaterial, as the learned agree, it is indescerpible, and therefore incapable of being dissolved, or demolished, as bodies are. This is Socrates his argument in Plato, which Cicero interpets thus, "*Nec discerpi, nec distrahi potest; nec igitur interire.*" If the soul could be material, which implies an absurdity, that is, if there be any matter that might be the cause of those faculties of thinking, willing, &c. yet still, since we cannot but be sensible that all these are faculties of the self-same thing, and that all the several acts of the mind are likewise acts of the same thing, each of them individually and truly one; I say, since it is so, that matter must be so perfectly united in itself, so absolutely one, as no matter of our acquaintance can be; then the least that can be granted, is, that it should be truly solid and not actually divisible, that is, such as no natural cause could destroy: They that can fancy that matter may come to live, think and act spontaneously, by being reduced under certain modifications, or being invested with such a figure, or excited by a particular motion, these would do well to discover to us that degree of fineness, that alteration in the situation of its parts, at which matter may begin to find itself alive, and cogitative; and what is the critical lucky minute that introduces these

important properties : If they do not this, nor have their eye on any particular crisis, it is a sign they have no good reason for what they say. Besides all this, since magnitude, figure and motion are but accidents of matter, not matter ; and only substance is truly matter ; and since the substance of any one part of matter does not essentially differ from that of another ; if any matter can be by nature cogitative, all must be so : But this cannot be, as there is nothing more certain, than the contrary ; as equivocal, or spontaneous generation has been long ago justly exploded ; the soul's propagation *ex traduce*, deserves no better reception, seeing matter cannot be supposed, without the grossest absurdity, to produce a spiritual being, from any inherent or intrinsic quality ; therefore the soul of man is not propagated in either of these ways, but is evidently inspired by the immediate power of GOD, in that manner which seemed fittest to his infinite wisdom, beyond the reach of our limited understanding to conceive. If the souls of men are mortal, the case of brutes is much preferable to that of men : The pleasures of brutes, tho' but sensual, are more sincere ; being palled or diminished by no consideration, they go wholly into them without check or restraint ; they are void of cares, are under no apprehension of want for themselves

or

or their offspring, are never fatigued with any kind of enquiry after knowledge, are not anxious about their future state, nor can be disappointed in any hope or expectation; and, at last, some sudden unforeseen blow brings them to their end. The boundless and inquisitive researches after knowledge, are not the least argument for the spiritual nature of human souls, and that they are actuated by a higher principle than mere matter and motion. Our minds naturally grasp at a kind of omniscience, and, not content with the speculation of this or that particular science, hunt over the whole course of nature, and are desirous to comprehend, tho' unequal to their powers, whatever transactions have been in the world since the birth of time. These, and many more arguments that might be added, may serve to convince any reasonable man of the spirituality of the soul; but if any person wantonly rejects so much evidence, I appeal to the testimony of his own mind, as its operations are vastly different from what are discovered from any species of animals under whatever size or modification, and so be led on, by the consent of the learned, the many conclusive arguments that are advanced, and, from the strongest of all, the internal convictions of his own mind, to believe that the soul of man is immortal. And if we add to all the arguments

already mentioned, that firm hope, that full assurance of a blessed immortality, expressed by all the martyrs under heathen and christian persecution, especially under Dioclesian, which animated them with intrepid resolution, joyfully to give up their bodies to be burnt, and their flesh to be torn to pieces; and, on these melancholy occasions, to utter prophecies which were exactly fulfilled, according to the testimony of several impartial writers; Is it possible, that any candid free-thinker, not governed by invincible prejudice, can seriously reflect on these amazing topics, the mature result of numbers, apparently divinely inspired, but that they must at the same time awaken his attention, strike his imagination, and fill his breast with a full persuasion, that the immediate power of GOD is manifestly concerned in all these communications, which, unless he throws off the man, must cherish hope, rouse and establish his faith to believe, that the soul of man is spiritual and immortal. I shall finish this preface with hints taken from Mr. Addison in the 2d Vol. of the Spectator, N^o. 110. That learned, good and great man, who did honour to his country, and to the republic of letters, after he had ridiculed, in his happy pleasant way, the credulity of weak minds, with respect to ghosts and goblins, &c. he subjoins as follows:

“ AT

“ AT the same time, I think a person who is
 “ thus terrified with the imagination of ghosts
 “ and spectres, much more reasonable than one,
 “ who, contrary to the reports of all historians,
 “ sacred and profane, ancient and modern, and
 “ to the traditions of all nations, thinks the ap-
 “ pearance of spirits fabulous and groundless:
 “ could not I give myself up to this general
 “ testimony of mankind, I should to the rela-
 “ tions of particular persons who are now li-
 “ ving, and whom I cannot distrust in other
 “ matters of fact. I might here add, that not
 “ only the historians, to whom we may join
 “ the poets, but likewise the philosophers of
 “ antiquity, have favoured this opinion. Lucre-
 “ tius himself, though, by the course of his
 “ philosophy, he was obliged to maintain that
 “ the soul did not exist separate from the body,
 “ makes no doubt of the reality of apparitions,
 “ and that men have often appeared after their
 “ death. This I think very remarkable; he
 “ was so pressed with the matter of fact, which
 “ he could not have the confidence to deny,
 “ that he was forced to account for it, by one
 “ of the most absurd unphilosophical notions
 “ that ever was started. He tells us, that the
 “ surfaces of all bodies are perpetually flying
 “ off from their respective bodies, one after a-
 “ nother; and that these surfaces, or thin cases

“ that included each other, whilst they were
 “ joined in the body, like the coats of an onion,
 “ are sometimes seen entire, when they are se-
 “ parated from it ; by which means we often
 “ behold the shapes and shadows of persons
 “ who are either dead or absent.”

THIS Spectator concludes with a story out of Josephus, which, as it supports my doctrine of dreams, I give the reader, but cannot better, or so well express it, as in his own words :
 “ Glaphyra, the daughter of King Archilaus,
 “ after the death of her two first husbands, (be-
 “ ing married to a third, who was brother to
 “ her first husband, and so passionately in love
 “ with her, that he turned off his former wife, to
 “ make room for this marriage) had a very odd
 “ kind of dream. She fancied that she saw her
 “ first husband coming towards her, and that she
 “ embraced him with great tenderness ; when,
 “ in the midst of the pleasure which she expres-
 “ sed at the sight of him, he reproached her
 “ after the following manner ;” ‘ Glaphyra, says
 ‘ he, thou hast made good the old saying, That
 ‘ women are not to be trusted. Was not I
 ‘ the husband of thy virginity ? Have I not
 ‘ children by thee ? How couldst thou forget our
 ‘ loves, so far as to enter into a second marri-
 ‘ age, and after that into a third ; nay, to take
 ‘ for thy husband a man who has so shameless-
 “ ly

ly crept into the bed of his brother? However, for the sake of our past loves, I shall free thee from thy present reproach, and make thee mine for ever.' "Glaphyra told this dream to several women of her acquaintance, and died soon after. I thought this story might not be impertinent in this place, wherein I speak of those Kings: Besides, that the example deserves to be taken notice of, as it contains a most certain proof of the immortality of the soul, and of divine Providence. If any man thinks these facts incredible, let him enjoy his opinion to himself; but let him not endeavour to disturb the belief of others, who, by instances of this nature, are excited to the study of virtue."

AGAIN, No. III. The next speculation contains a short summary of arguments for the immortality of the soul, but so strong and strictly conclusive, that impiety itself, with all the auxiliary arts it borrows from false philosophy, and sophisms, is not able to disprove it. This consummate moralist next takes hold of a new hint, (which has not been opened or improved by others) drawn from the perpetual progress of the soul to its perfection. This is a reflection with which he pleases himself, and very much heightens the relish of his readers; take it in his own words; "How can it enter into the thoughts of
" man

“ man, that the soul, which is capable of such
 “ immense perfections, and of receiving new
 “ improvements to all eternity, shall fall away
 “ into nothing, almost as soon as it is created?
 “ Are such abilities made for no purpose? A
 “ brute arrives at a point of perfection that he
 “ can never pass: In a few years he has
 “ all the endowments he is capable of; and
 “ were he to live ten thousand more, would be
 “ the same thing he is at present. Were a hu-
 “ man soul thus at a stand in her accomplish-
 “ ments, were her faculties to be full blown,
 “ and incapable of further enlargements, I could
 “ imagine it might fall away insensibly, and drop
 “ at once into a state of annihilation: But can
 “ we believe a thinking being that is in a perpe-
 “ tual progress of improvements, and travelling
 “ on from perfection to perfection, after having
 “ just looked abroad into the works of its Cre-
 “ ator, and made a few discoveries of his infinite
 “ goodness, wisdom, and power, must perish at
 “ her first setting out, and in the very beginning
 “ of her enquiries? A man, considered in his
 “ present state, seems only sent into the world
 “ to propagate his kind: He provides himself
 “ with a successor, and immediately quits his
 “ post to make room for him;

 Hæres

Hæredem alterius, velut unda supervenit undam.

‘ He

“ He does not seem born to enjoy life, but to
 “ deliver it down to others. This is not sur-
 “ prizing to consider in animals, which are for-
 “ med for our use, and can finish their business
 “ in a short life. The silk-worm, after having
 “ spun her task, lays her eggs and dies. But a
 “ man can never have taken in his full measure
 “ of knowledge, has not time to subdue his pas-
 “ sions, establish his soul in virtue, and come up
 “ to the perfection of his nature, before he is
 “ hurried off the stage: Would an infinitely wise
 “ Being make such glorious creatures for so
 “ mean a purpose? Can he delight in the pro-
 “ duction of such abortive intelligences, such
 “ short-lived reasonable beings? Would he give
 “ us talents that are not to be exerted? Capa-
 “ cities that are never to be gratified? How can
 “ we find that wisdom, which shines thro’ all
 “ his works in the formation of man, without
 “ looking on this world as only a nursery for the
 “ next, and believing that the several generati-
 “ ons of rational creatures, which rise up and
 “ disappear in such quick succession, are only to
 “ receive their first rudiments of existence here,
 “ and afterwards to be transplanted into a more
 “ friendly climate, where they may spread and
 “ flourish to all eternity? There is not, in my
 “ opinion, a more pleasing and triumphant con-
 “ sideration in religion, than this of the perpe-
 “ tual

“ tual progress which the soul makes towards the
 “ perfection of its nature, without ever arriving
 “ at a period in it. To look upon the soul as
 “ going on from strength to strength, to consi-
 “ der that she is to shine for ever with new ac-
 “ cessions of glory, and brighten to all eternity;
 “ that she will be still adding virtue to virtue, and
 “ knowledge to knowledge; carries in it some-
 “ thing wonderfully agreeable to that ambition
 “ which is natural to the mind of man. Nay,
 “ it must be a prospect pleasing to God himself,
 “ to see his creation for ever beautifying in his
 “ eyes, and drawing nearer to him, by greater
 “ degrees of resemblance. Methinks this single
 “ consideration, of the progress of a finite spirit
 “ to perfection, will be sufficient to extinguish all
 “ envy in inferior natures, and all contempt in
 “ superior. That cherubim, which now appears
 “ as a God to a human soul, knows very well
 “ that the period will come about in eternity,
 “ when the human soul shall be as perfect as he
 “ himself now is: Nay, when she shall look
 “ down upon that degree of perfection, as much
 “ as she now falls short of it. It is true, the
 “ higher nature still advances, and by that means
 “ preserves his distance and superiority in the
 “ scale of beings; but he knows how high soever
 “ the station is, of which he stands possessed at
 “ present, the inferior nature will at length
 “ mount.

“ mount up to it, and shine forth in the same
 “ degree of glory. With what astonishment and
 “ veneration may we look into our own souls,
 “ where there are such hidden stores of virtue
 “ and knowledge, such inexhausted sources of
 “ perfection? We know not yet what we shall
 “ be, nor will it ever euter into the heart of man
 “ to conceive the glory that will be always in
 “ reserve for him.

“ THE soul, considered with its Creator, is like
 “ one of those mathematical lines, that may
 “ draw nearer to another for all eternity, with-
 “ out a possibility of touching it: And can there
 “ be a thought so transporting, as to consider
 “ ourselves in these perpetual approaches to him,
 “ who is not only the standard of perfection, but
 “ of happiness!”

It is very possible, a person of weak intellects,
 may turn superstitious, by a studious and too
 eager attention to Revelation, by Dreams, Se-
 cond Sight, and other kinds of Divination: But,
 in my opinion, (with which the great Mr. Addi-
 son, and other devout men, agree) it is in-
 comparably better to give way to such thoughts,
 as they settle in the mind an awful sense
 of the essentials of religion, and the duties
 required of us, than, with deists and free-
 thinkers, to have none at all, which opens the
 door wide to infidelity, and those errors in spe-
 culation

culation and practice, that are repugnant to received principles, sacred and profane, and unhappily adopted, in every age, under the specious vail of Free-thinking. To conclude this long Preface, I am persuaded the hypothesis I have chosen, will not only very much ruffle the contemptible race of mortals, who assume to themselves the boasted privilege of free-thinking, of whom there is no great hopes; but will also be against the vitiated taste of the gay and youthful, who, having swallowed large draughts of the enchanting pleasures of sin, are not yet in the humour to be weaned from their favourite criminal pursuits, tho' at the hazard of losing infinitely more than they gain: But as the latter may not have declared themselves of the same kidney with abandoned latitudinarians, there is still good hopes, when Passion subsides with increasing years, and Reason gains her sovereignty, they will open their eyes to read, and consider what is meant; and, by the blessing of God, may be a help, while they are in the body, to make peace with their Creator, before the curtain be drawn, and they launch out into the world of spirits.

There is, (I am afraid), more ill-nature in mankind, than of charity, especially in those who set up for critics, which possibly may dispose some who bear no good-will to my hypothesis

thesis, to represent me for a vain conceited person, open to the incense of applause; for no other reason I know, than that I caused print, at the end of this Treatise, some letters, which possibly were never intended to be published. This leads me, in the first place, to acknowledge my want of delicacy in that respect, and submit myself to the censure of the ingenious Authors of these spirited Letters, for presuming to bring them to light, without their licence: And in the next, as my true motives and designs are best known to my own breast, I will not, in justice to myself and others, offer to conceal, That if my collection, how careful soever I went about it, were stript of all the assistance I borrowed from other good authors, its merit, such as it is, would be much diminished, and far removed from what might flatter the vanity of any person possess'd of tolerable judgment. But if these Letters contain plausible objections against the Second Sight, &c. with my answers to take away the strength of what is urged; is it idle, impertinent, or even unentertaining, to expose both to the public, in the simple and genuine dress they first appeared, that the Reader may have the means, easily and fairly, to distinguish which of the opinions is most conclusive?

It is to be hoped, the candid Reader will excuse the frequent repetitions that are to be met

with in the reasonings and arguments, for the subject of the following Treatise, especially what is levelled at Atheists, Deists, and Free-Thinkers, who are often treated without the ceremony that may be due to their rank: As it is the chief object of the Author's intention to humble that race of men, and to cast light on the immortality of the soul; his zeal in pursuing that design, may have betrayed him to commit tautologies, which he expects may be forgiven, as he does not pretend to vye in correctness, with Authors who have obliged mankind with more elaborate performances.

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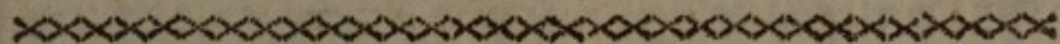
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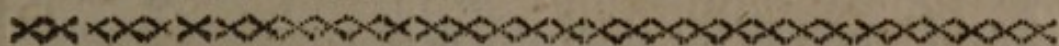
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T R E A T I S E

O N T H E

S E C O N D S I G H T,

D R E A M S, A P P A R I T I O N S, &c.



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T R E A T I S E
O N T H E
S E C O N D S I G H T,
D R E A M S, A P P A R I T I O N S, & C.

W H A T gave occasion to me at first, to turn my thoughts to write on the following subject, was, That having, some time ago, had the pleasure of a conversation with some wise and learned gentlemen, clergymen and others, as our Discourse then turned mostly upon the SECOND SIGHT, I remember, they wanted that I should commit my thoughts to paper on that disputable subject: And tho' I must be sensible of the narrowness of my genius, and small stock of philosophical attainments, to handle a point so nearly allied to what has been contraverted by some of the learned in all ages; and especially by the modern deists and free-thinkers: Yet as the testimony of facts (of which I am not unprovided), convey more certainty, to satisfy and compose the mind, than a thousand refined speculations;

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culations;

culations; I have, to comply with their expectations, and the importunity of some friends, inserted here a number of instances, delivered to me by men of known veracity, who had no interest or design to falsify or disguise the truth of their narration: And which may serve to convince all persons, who are not mere scepticks, or do not want mathematical demonstration, that the Second Sight, (by whatever agency it is carryed on), has obtained credit among all ranks of people, in these western islands of Scotland, and continent adjacent, from very early times down to the present. I begin with a relation one of those notable Seers made to myself on her death-bed.

I. CHRISTIAN MACCASKILL, despairing to recover of a long sickness, begged I should come to see her; with which having complied, and finding by visible symptoms, she could not draw much time; after I had put her in mind of her approaching end, enquired if she saw the SECOND SIGHT, (as was commonly believed): she answered, Very oft, but not with any satisfaction. I then asked what age she might be of the first time she arrived at that knowledge? She answered seventeen years or thereby; and that then coming, in the dusk of the evening, to a tenant's house in *Borradaie*, and sitting by the fire-side, she saw one *Kenneth MacCaskill*, who lived at a little distance, having a sheep belonging to herself, (which she had seen that day), bound on the other side of the fire, and a knife in his hand cutting

cutting her throat, the blood running in a plate for that purpose; and then the scene disappeared: Upon which she made all the haste she could to his house, and, finding the door shut, forced it open, when lo! she found the thief in the fang, challenged her mark on the sheep, and then went off; but the thief following her; she became afraid it was with intention to murder her; which instead of attempting, he gave her three or four ells of new linen, which he said was price enough for her sheep, and then strongly recommended to her to keep the whole a secret. From this confession I took occasion to exhort her, by a firm faith and earnest prayer, to endeavour to get a sight of her Saviour and Redeemer.

II. CHRISTIAN MACKINNON, a woman of good report, declared to me, that being then serving William Matthison (in my neighbourhood), and coming home at night, she saw her master in a winding-sheet, laid on a bed close to the fire-side, with a piece linen from under his chin tied to the crown of his head; all which she told his daughter that night, who was then a young girl in the house. In a few weeks he sickened, but lay in a back-house till the last night of his life, when he desired to be removed to the bed at the fire-side, where he expired with all the circumstances above related.

III. Mr. JOHN MACLEAN, late minister in *Mull*, as he was walking in the fields, saw his daughter (who

was then absent at *Turlouig*), entering his house, her head muffled with linen; he followed at her heels (as he thought), and asking his domestics if they had on a good fire, as he was sure his daughter wanted much to be warmed? they all denied to have seen her; which passed for that time: But, in eight days thereafter, the girl returned muffled, as seen by her father, and in a few days fevered, of which she died.

IV. ANGUS CAMPBELL, late tacksmán of *Eansay* in *Harris*, a person of remarkable candour and probity, related, That, in a fair sun-shining day, he saw a little fleet, consisting of nine vessels, with an easy leading gale, coming, under sail, to a place called *Corminish*, opposite to his house, where they dropt their anchors, having their long boats after them, and the crew of each walking the decks; and that his children and severals of his domesticks took particular notice of a large sloop among them: As the place where they moored in was not a safe harbour, nor that Sound a frequented passage to the western ocean, he dispatched an express to his servants, who were at a good distance about their labouring, with a view to send a boat to those ships, either to bring them to a safe harbour, or to pilot them out to sea, as they chused; and, after his servants came up, all of them saw the vessels, as formerly described; but while they were deliberating what to do, the scene disappeared gradually. In two years thereafter, the same number of ships, the remarkable

Sloop

sloop being among them, came and dropt anchor at *Corminish*, which was attended with all the circumstances above related, according as *Eansay* told the whole to Mr. *Kenneth MacAulay* present minister of the *Harries*, from whom I had this relation; and who says there are severals still living witnesses of the above representation and its accomplishment.

V. JOHN CAMPBELL, son to the said *Angus*, now tackfman of *Eansay*, told me he had seen two ships, cast on the shore of the north-west side of the island, he himself being on an eminence close to the shore; and that on the sudden both vanished from his sight: But was literally fulfilled at the same time, the first Second Sight, (seen by his father), had its completion; there being two of the fleet before-mentioned, wrecked in the individual place, as he had seen them by the Second Sight.

VI. On the twelfth of *November* at even, 1755, Lt. *Keith*, Lieut. *Habden*, with several others of the country gentlemen, went from the castle of *Dunvegan*, to the change-house of that place, where they diverted themselves for some time, with a moderate glass of wine; and as they were to return to the castle, all on the sudden, Mr. *Keith* dropt in his chair, with all the symptoms of death: The company suspecting him only in a trance, employed in vain all the ordinary means for his recovery. *John Martine* the change-keeper, whose office obliged him to give close attendance, imagined to have seen him fall dead in his chair, about three

hours before he expired. Which he told me, as well as several others; and that this was the first time he had the Second Sight. The said night, *Donald MacLeod* merchant in *Feorlig*, being of the same company, saw the said Mr. *Keith* shrunk to the bigness of a young boy, and in the twinkling of an eye, resume his former size and posture; which he told me once and again: And that both he and *John Martin*, are still willing to make oath to the premises.

VII. JOHN MACLEOD tacksmen of *Feorlig*, informed me, That as he and a servant were employed about their labouring, they saw the deceased Mr. *John MacLeod*, late minister of *Diurinish*, passing by; and having followed him a piece on his way, after they returned to their work, he enquired of his servant, if he observed any remarkable circumstance about the minister? who answered he did, and that he seemed to him, to dwindle away to the bigness of a boy of six or seven years old, and then recover his former size: Which my informer having likewise observed, moved him to put the question to his servant. The minister some short time thereafter sickened, of which he died. And I am told, that this kind of the Second Sight, is commonly the sure forerunner of approaching death.

VIII. EUPHEMIA BEATON, an honest, sensible married woman, relates, That, when a girl, and living with her sister the mistress of *Feorlig*, she rose early in

a morning, to make corn ready for grinding; and having brought with her a woman servant, famous for the Second Sight, as they came to the corn-yard, (which is close to the high-way), the servant desired her to keep to a side, as there was a small gathering, with a corps on a bier passing by; she replied that she apprehended no danger, as she had no faith in such predictions; the Seer said, what she had told would soon come to pass; and that her mother and several others she named, would follow the bier, with distinguishing marks of the tartan plaid that lay over the corps. In a few days thereafter, a young man of the neighbourhood was drowned accidentally; the day before the interment, his body was carried close to the corn-yard, followed by the persons foretold, and attended with all the circumstances above related.

IX. CAPTAIN MACDONALD of *Castletown*, (allowed by all his acquaintance to be a person of consummate integrity), informed me, That a *Knoydartman* (being on board of a vessel at anchor in the Sound of the island *Oransay*), went under night out of the cabbin to deck, and being missed by his company, some of them went to call him down; but not finding him, concluded he had dropt from the ship's side; when day came on, they got a long line furnished with hooks, (from a tenant's house close by the shore), which having cast from the ship's side, some of the hooks got hold of his cloaths, so that they got the corps taken up. The owner of
the

the long line told Captain *MacDonald*, that for a quarter of a year before that accident happened, he himself and his domesticks, on every calm night, would hear lamentable cries at the shore where the corps was landed; and not only so, but the long lines that took up the corps, being hung on a pin in his house, all of them would hear an odd ginging of the hooks before and after going to bed, and that without any person, dog or cat, touching them; and at other times, with fire light, see the long lines covered over with lucid globules, such as are seen drop from oars rowing under night.

X. BARBARA MACPHERSON, relict of the deceased Mr. *Alexander MacLeod*, late minister of *St. Kilda*, informed me, the natives of that island have a particular kind of the Second Sight, which is always a fore-runner of their approaching end. Some months before they sicken, they are haunted with an apparition resembling themselves in all respects, as to their person, features or cloathing: This image (seemingly animated), walks with them in the fields, in broad day-light; and if they are employed in delving, harrowing, seed-sowing, or any other occupation, they are at the same time mimicked by this ghostly visitant. My informer added further, that having visited a sick person of the inhabitants, she had the curiosity to enquire of him, if at any time he had seen any resemblance of himself, as above described? he answered in the affirmative, and told her, that to make further trial, as
he

he was going out of his house on a morning, he put on straw-rope garters, instead of those he formerly used, and having gone to the fields, his other self appeared in such garters. The conclusion was, the sick man died of that ailment; and she no longer questioned the truth of those remarkable presages.

XI. Mr. ANDERSON, a person no less curious than possessed of strict good morals, relates, from his own knowledge, That when he was school-master at *Strontian*, in June 1755, his daughter, granddaughter, another gentlewoman and servant, travelling from *Strontian*, and were to be in company as far as near the current of *Ardgower*; that when they came in sight of the river of *Sallachan*, *Rebecca MacCalman*, of their number, (a girl of sixteen years of age), observed, at some distance, on the other side of said river, a person covered with a loose light coloured garb, resembling a shroud, approaching to the water-side, and that at the very ford that her aunt and she were to cross, of which having told her fellow travellers, all of them saw the apparition, which moved forward and backward about the bank of the river among ferns; as they drew near the river, so did the phantom, and vanished from their sight on the spot opposite to the ford which they entered to cross the water. After they had passed the depth of the river, and were near the other side, both were carried off their feet, and the said *Rebecca* was drowned, notwithstanding all her aunt could do to prevent it. Another remarkable

remarkable circumstance on this occasion is, that a widow woman in *Sallachan*, about an hour before the fatal event happened, saw in the sea (the very place where the corpse was taken up), an unusual agitation and bubbling on the surface, followed by a rising of the water to a considerable height, resembling the form of a pyramid, which the said widow woman believed to be a shoal of salmon fish, and blamed the fishers that they did not shoot their nets there; but no fish being caught at that place for some time before or after, gave ground to conjecture, that the uncommon rising of the water portended what after happened.

XII. JOHN THOMSON joiner, an honest discreet young man, informed me, That, when he served apprentice to Mr. *John Chambers* square wright in the town of *Paislie*, and for some time thereafter when a journeyman with him, he had frequently told him, before they had a call to work at a coffin, that they were soon to be so employed, and often, in twenty-four hours after he acquainted him with his observation, it happened accordingly.

XIII. PATRICK MACCASKILL, an honest farmer of distinguished good morals among his neighbours, informed me, That, when he was a young man living with his father in *Verkasaig*, upon a certain day, as he was left in the house alone, he heard very audibly, as if it had been at no great distance, the noise of a wright sawing timber, and hewing
with

with an adze, which he could distinguish from a hatchet; whereupon he left the house, to find who was so employed; but observing no person, he returned again to the house, and had no sooner taken his seat than he heard the same noise, so that he went out the second time, without being able to satisfy himself of the noise; the day being fair, he staid out a long time, still in hopes to discover the noise, but without succeeding, and then returned to the house; which he had no sooner entered, than he heard the noise as formerly; and now having gone out a third time, he went to a cottage hard by, in case the wright he had heard had gone in thither, but found no person except an old woman in bed, who that night was seized with a violent fit of sickness, of which she died before day, and a wright being called for to make her coffin, the declarant, as he sat in his father's house, heard him really at work, as he had the preceding day in imagination.

XIV. MARGARET MORISON, a widow of good repute, relates from what was told her by her father, that a knot of four women being at supper in his house, and having fish set before them in a kneading trough, one of them, named *Greadach Munro* a notable Seer, rose on the sudden and threw up her meat; being enquired about her ailment, she told them, that soon after they began to eat of the fish, she saw a little corps stretched over the trough in his winding sheet, which disappeared in the twinkling of an

an eye, upon which she turned sickish, so as she had no stomach to partake further of what remained of the fish: In a few days thereafter, *Donald Ghishholm*, then tenant in *Glendale*, going with a child to be baptized at *Killmuir*, and night coming on in his return, as he came to Doctor *Morison's* house, took up his quarters there that night, where the child died before day of a sudden ailment. His father having no timber for his coffin, Doctor *Morison* gave him the said trough, (not having heard then of the Second Sight about it), which, with a little help of more boards, served for the purpose; and to verify a prediction by the Second Sight, which happened but eight or ten days before the completion.

XV. CHRISTIAN MACDONALD relates, That when she lived with her aunt at *Uinish*, being then between ten and twelve years of age, as she was coming out of the house, in the dusk of the evening, she saw at the door a gathering of people about a coffin, which so startled her, that she returned to the house, clapping her hands with great cries, and told the company within what she had seen. About a quarter of a year thereafter, her aunt sickened, of which she died, and then the declarant had the opportunity really to see the scene which before had put her into so much fright and confusion.

XVI. Major DONALD MACLEOD, who had been an officer in the *Dutch* service, having visited *Roderick MacLeod*

MacLeod of *Hammer*, who went along with him to visit *William MacLeod* of *Watersteine*, where having passed most of the day, as they were on their way to return towards the evening, an old woman that lived in a cottage close to the road they passed by, had a view of them; and having met *Watersteine* as he came back from giving the convoy, enquired who was he that passed by with him and his brother? He told her it was a *Dutch* officer; upon which she said, they would never see him again, as she saw him shrouded up in his winding-sheet, to the crown of his head; which she said was a sure sign of his approaching end. The Major soon thereafter went south, and waiting for a ship at *Leith*, to transport himself and recruits to *Holland*, was seized with a fever, of which he died. I had this relation from *Watersteine* himself, who was a person of unquestionable veracity, and remarkably pious.

XVII. The *LADY COLL*, happy in a pious education, and since in the practice of untainted virtue, informed me, That she heard at different times, in a closet adjoining to her bed-chamber, a great noise as if the wall was fallen, which so alarmed her, that she went in directly into the said closet, and examined every thing about it, which she was surpris'd to find in the same order she had left them: In a few days, a person died in her neighbourhood, and some articles for his sowe and coffin were taken out of that closet; after which no more

noise was heard therein. It is very frequently observed, that the articles employed for a fowe and coffin, are so haunted, as to make a noise for some time before they are put in use; according to many attestations.

XVIII. The LADY COLL, above mentioned, likewise informed me, That one *MacLean* of *Knock*, an elderly reputable gentleman, living on their estate, as he walked in the fields before sun-set, he saw a neighbouring person, who had been sick of a long time, coming that way, accompanied with another man; and, as they drew nearer, he asked them some questions, and how far they intended to go? The first answered, they were to travel forward to a village he named, and then pursued his journey with a more than ordinary pace: Next day early in the morning, he was invited to his neighbour's interment, which surprized him much, as he had seen and spoke with him the evening before; but was told by the messenger that came for him, the deceased person had been confined to his bed for seven weeks, and that he departed this life a little before sun-set, much about the time he saw him in a vision the preceeding day.

XIX. EVAN MACSWEEN, a person of uncommon probity, informed me, That *Murdoch Campbell* having flitted to his lands, but as he had no house to accommodate this new tenant, he with his own assistance, began to repair an old wall for his dwelling; and

and as they were so employed, one of the workmen who had been a Seer, appeared to faint away, upon which he called for a drink of cold water; which having got, he soon recovered; and being asked by my informer, if he had seen any thing to bring on that alteration? Said he had seen a corps within the wall they were repairing, and named the spot where it lay; however the work went on, and the said *Murdoch* continued therein for five years: About a year after *Murdoch* left it, *Evan's* father being sick for some time, requested his son to rear up that apartment for him, as being more retired from noise; which was accordingly done; and in a quarter of a year thereafter, expired in my informer's arms; who thereupon remembered it was in that individual spot pointed out by the Seer, above six years before it was accomplished.

XX. The same gentleman relates, that *Mary Niann Jainn*, an old woman, travelling from *Warkasaig* to *Idrikill*, saw, with broad day-light, a company of men meeting her on the shore of *Warkasaig*, carrying a corps; among whom she distinguished *John MacQueen*, *Duncan MacSween*, and my informer, with their several stations, and not only so, but described the tartan plaid that overlaid the coffin, and the part it came from: All which was accomplished six days thereafter, a girl being drowned accidentally at *Idrikill*, and was carried to her interment, by the same shore, the per-

sons above-named assisting, and several others, on that occasion.

XXI. DONALD MACKINNON, an honest man, residing in *Glendale*, informed me, that when living in *South-Uist*, he had a servant woman remarkable for the Second Sight; who, upon a night as she grinding at the quern, saw a corps stretched to a loose dale in the partition, in his winding-sheet, which only came down to his knees; this she immediately told publickly to all that were present; she had the same representation twice or thrice thereafter, which made the wife of the house apprehensive it concerned her self, or some of her children: In a short time thereafter, one *John MacKinnon* a neighbouring tenant, sickned, of which he soon died; *John Oag MacKinnon*, brother to the defunct, who had the charge to provide for his interment, applied to the declarant for timber to make his coffin, who gave him the dale to which the said Seer had seen a corps stretched at four different times; and as they could get no linen for a winding sheet, the said *John Oag* was obliged to make use of one of his own wearing shirts, which when it was put on the corps, reached but to his knees; thereby fulfilling the Second Sight in all its circumstances.

XXII. About sixty years ago, there was a singular instance of the Second Sight seen at *Groul* in *Minish*; the possessor then of that tack, with a fair day,

day, walked in the fields for his recreation, and as he was a man advanced in years, being somewhat tired with his exercise, reposed himself on the banks of a rivulet close to the common road, which afforded him an agreeable prospect; soon after he had sat down, observed a person coming that way, who had been his acquaintance, and whom he invited to rest, as he had done in that agreeable solitude: In a little time his companion discovered himself to be a Seer of the Second Sight, by informing *Groul*, that a small company with a corps on a bier, were just then coming the way that leads from *Breattle*, to the church-yard, which was in their sight, and about to cross the river that runs through the glen; and that, at the same time, he perceived a numerous gathering coming in at the other end of the glen, from *Harport*; which the first gathering having also observed, (as he thought), laid down the bier, and made the best of their way to join the multitude, whom they followed, untill they came opposite to the place where they left the bier, to which they returned with a supply of men to help them; upon which both the corps were carried with ease to the church-yard and interred. In some short time thereafter, *Groul* saw from his own house, two gatherings with corps coming the different roads, and in the same circumstances as already described. I had this relation from *Alexander MacLeod*, present catechist in *Sky* and *Glenely*, who had it from an old ground-officer in *Mininish*,

Mininish, who lived in the parish cotemporary with the facts related.

XXIII. FLORENCE MACLEOD, spouse to the present minister of *St. Kilda*, informed me lately, that her mother *Elizabeth MacLeod*, a gentlewoman distinguished from severals for piety and good morals, having come out of her house at *Pabbay* in the *Harris*, with a clear moon shining night, and having sat down to enjoy the pleasure of a calm serene air, and the beautiful prospect of a glittering starry firmament, both of them observed a domestic girl, who had been a native of *St. Kilda* (they had left in the house), issuing from it, covered over with a shroud of a darkish colour, and stalking a-cross the distance betwixt them and the house, as if she intended to frighten them, and after continuing in this manner for some time, disappeared. Upon their return to the house, the said *Elizabeth* challenged the girl for her frolick, who affirmed, with many asseverations, she had not left the house all the time her mistress and daughter were absent; to which the other servants gave testimony. In some short time thereafter, the same girl died of a fever, and as there was no linen in the place but what was unbleached, it was made use of for her sowe, which answered the representation exhibited to her mistress and the declarant, as above.

XXIV. KATHARINE MACLEAN, a girl living in
Waternish,

Waternish, about fifteen years of age, saw frequently last harvest, 1758, a corps in its winding-sheet, stretched to a dale that stood in a partition of the house she lived in, when all the family were in perfect health: In the beginning of winter, immediately following, her Grand-Pappa sickened, but had some intermissions; about the middle of December he relapsed, so that he was watched at night; and the young *Waternishian* Sybil having gone for her aunt, to attend the sick person that night, told her, as they were on their way to the house, she was sure he would not outlive his distemper, as she had seen a corps often stretched to a dale in their house: It happened as she foretold, and the dale which he was seen to haunt, was employed for one to his coffin.

XXV. JOHN CAMPBELL younger of *Ardsignish*, in *Ardnamorchuann*, in the year 1729, returning home with *Duncan Campbell* his brother, since deceased, as they drew near the house, in a plain surrounded with bushes of wood, where they intended to discharge their fuses at a mark, observed a young girl, whom they knew to be one of their domestics, crossing the plain, and having called her by name, she did not answer, but run into the thicket. As the two brothers had been some days from home, and willing to know what happened in their absence, the youngest, John, pursued after, but could not find her. Immediately, as they arrived at home, having acquainted their mother, they,

they saw the said girl; and called after her, but she avoided their search, and would not speak to them: Upon which they were told, she departed this life that same day. I had this relation from *James Campbell* in *Girgadale*, a young man of known modesty and candour; who had the story at several times from the said *John Campbell*.

XXVI. Having frequently had occasion to converse with the late Reverend Mr. *Donald MacLeod*, minister of the gospel, anent the Second Sight, I could not, with all my philosophy, the force of my arguments, or from any instances which give credit to that kind of prediction, convince him there was any truth in them; but he always insisted those seeming intimations were the pure offspring of ignorance or enthusiastic credulity; and always advanced, we were to trust to a more sure word of prophecy, as if he had believed that revelation by dreams and visions was entirely ceased: and yet this person, who in all other respects was, more than most of men, (without being divinely inspired) remarkable for extensive benevolence and sanctity of manners; God was pleased to make him an example of, to shew that the Infinite God is not to be limited in his all-wise operations, by the erring confined conceptions of human understanding: For, about a fortnight before he departed this life, one ARCHIBALD MACLEAN his servant, (who had never before seen the Second Sight), as he was going in, under night, to a room in the closet, before he entered, saw, through a chink in the leaf, that chamber

ber illuminated with an extraordinary blaze of light, and, having entered, saw a corpse stretched on a dale that stood in the room, dressed up in his winding-sheet; which having told next day among his fellow-servants, the minister at length was informed of it, who having called for the Seer, and examined him on what he had seen, he owned and affirmed the scene for truth; upon which the minister said he did not believe it, though he never knew him before to have told a lie. The mistress of the house being present, in order to expose the vanity of the Second Sight, resolved to employ that dale in some immediate use, and ordered it to be laid aside; but before that was done, the minister fevered, of which he died in six days, and that very dale was laid under his corpse after it was washen: Of all which I was informed by the Seer himself, by the relict, and the defunct's brother.

XXVII. MARGARET MACLEOD, an honest woman advanced in years, informed me, That when she was a young woman in the family of *Grishirnish*, a dairy maid, who daily used to herd the calves in a park close to the house, observed, at different times, a woman resembling herself in shape and attire, walking solitarily at no great distance from her; and being surprized at the apparition, to make further trial, she put the back part of her upper garment foremost, and, anon! the phantom was dressed in the same manner, which made her uneasy, believing it portended some fatal consequence to herself. In a short

short time thereafter she was seized with a fever, which brought her to her end; but before her sickness and on her deathbed, declared this Second Sight to severals.

XXVIII. RODERICK MACLEOD, a plain good-natured young man, informed me, That when he served the deceased reverend Mr. *John MacLeod*, some time minister of *Diurinish*, in the station of an overseer, as he was going into the principal house in the dusk of the evening, met the said Mr. *John* coming out, who came so close to him as to touch the Declarant's cloaths, as he imagined; but having entered the house, saw the same Mr. *John* sitting in a chair at his fire-side; and, being astonished to find him there, told what he had seen, of which the minister did not seem to take much notice; but thereafter, in three or four days, desired to know of him the circumstances of what he had seen; and the young man insisting that he saw him come out of the house the moment he entered, he said, the scene appears to be intended for a warning, but enjoined my informer to conceal it from his spouse. He died the same year, according to this and other presages of his approaching end.

XXIX. NIC. ARTHUR, known for a notable Seer, travelling from the castle of *Mungary* in *Ardnamurchuann*, accompanied with several others, asked, with a surprize, of her fellow-travellers, if they saw (as she did) a number of tents at *Carnliadh*, which
though

though all denied to have seen, she confidently affirmed would one time or other cast up as really as she then saw them by the Second Sight. Ten years thereafter, in 1746, Captain *Campbell* of *Craignish*, who commanded a corps of Highlanders, pitched their tents in that individual spot at the foot of *Garnliadh*, whereby the said prediction was fulfilled. I had this relation from Mr. *Campbell* above-mentioned, who was informed thereof by severals, in all its circumstances.

XXX. Mr DONALD MACLEOD, late minister of *Diurinish*, formerly mentioned, having waited of the Mistress of *Uinnish*, to give her the account of her brother's death, who was killed at the siege of *Quebec*, the distressed sister for some time abandoned herself to the most violent pangs of grief; and as she was then incapable of receiving any relief from his ghostly admonitions, he thought proper to leave her to herself for some time; and soon thereafter, as he returned up stairs, one *Katherine MacLean*, a notable woman Seer, saw him from head to foot covered in his shroud, and told the same instantly to *Mary Anderson*, a young woman in the family, and in company with her; adding to the discovery, that as Mr. *Donald* had given the mournful tidings to the mistress, which had bathed her so much in tears, 'ere long his own death would very much augment her affliction, and be the subject of universal grief to all his parishioners; but withall desired the young woman not to speak

to any person of what she had told her, until the event had justified the prediction; which happened in fifteen days thereafter. I had this narration from Mr. *Anderson*, who had it from his daughter and the Seer.

XXXI. JOHN MACLEOD, tackfinan of *Bay* in the Isle of *Sky*, a gentleman not in the least tinctured with enthusiasm, declared to me, and several others, That, in a morning before he awaked, he dreamed, that a person whom he intimately knew came into the room where he lay, and told him, with much concern, that his late Majesty, *George* the second of glorious memory, was departed this life, which he told directly to his spouse in bed with him; That same day the post having come on before he had well dressed, he got the public news, in which he found his dream verified: Which is the more remarkable, that the King's death was so sudden, the account of his ailment could not have travelled to many parts in *England*, much less have time to circulate to the most remote parts of *Scotland*.

XXXII. In the year 1744, LAUCLANE MACCULLOCH, then servant to *Alexander MacDonald* of *Gearry-Dhonil*, in *Bein-Bicula*, coming out of his master's house under night, before he had gone many paces, there appeared to him, at no great distance, a promiscuous heap of red-coats, and *Highland-men*, on the path that led to the house, which sight so frightened

frighted him, that in the hurry he was in to get back to the house, he struck his shin against a stone to the effusion of his blood; and immediately, as soon as he entered, told what he had seen to his fellow servants. In 1746, Captain *Ferguson*, who commanded the *Furnace* sloop of war, at the head of a corps of the troops, and *Argyle* militia, came to *Gearry-Dhonil's* house, which gave an opportunity to all that were in the family to see them really, as *MacCulloch* had seen them about two years before, by the Second Sight. I had this relation from *Alexander MacDonald*, son to the above *Gearry-Dhonil*, a good sensible, modest young man, who acknowledged to me, that *MacCulloch* owned to have seen the Sight as it came to pass.

XXXIII. The said ALEXANDER also told me, That as he had been on a jaunt in *Arasaig*, as he came out of his quarters under night, he saw a throng company carrying a coffin, directing their way where he stood; so that in some concern he returned with full speed to the house. I enquired, how long this sight continued? He told me, it lasted untill he turned his back, to make his retreat from what he had never seen before; and says he no sooner entered the house, than he told it to all present: In two days thereafter, young *Balsinlay* sickened, and in three days more was interred, being carried to the church-yard on the same step of the way, where he saw the Second Sight but five days before its completion.

XXXIV. The above ALEXANDER declared further, That a young child, his brother, being sickly for some time, he saw a little corpse stretched to a dale, that was at his own bed-foot several times; and that, when the child died, the same dale was employed to his coffin.

XXXV. NEIL BETTON, a sober judicious person, and elder in the session of *Diurinish*, informed me, as he had it from the deceas'd Mr. *Kenneth Betton*, late minister in *Trotternish*, that a farmer in the village of *Airaidh*, on the west-side of the country, being towards evening to quit his work, he observ'd a traveller coming towards him, as he stood close to the high-way; and, as he knew the man, waited his coming up; but when he began to speak with him, the traveller broke off the road abruptly, to the shore that was hard by; which, how soon he entered, he gave a loud cry; and, having proceeded on the shore, gave another loud cry at the middle of it, and so went on, until he came to a river, running thro' the middle of it, which he no sooner entered than he gave a third cry, and then saw him no more. On the farmer's coming home, he told all what he had heard and seen to those of his household; so the story spread, until from hand to hand it came to the person's own knowledge, who, having seen the farmer afterwards, enquired of him narrowly about it; who owned and told the whole as above. In less than a year thereafter, the same man, going with two more to cut wadding for
creels,

creels, in *Coille-na-Skiddil*, he and they were drowned in the river where he heard him give the last cry.

XXXVI. In the year 1723, or 1724, there lived in the island of *Isla*, ANGUS MACMILLAN, an honest conscientious country-farmer, in good esteem with all his acquaintances. He, and my informer, happened to meet on a day at Mr. *Donald Campbell's* house (*MacMillan's* landlord); Mr. *Campbell* upbraided him (in joke) with the name of Seer, &c. He made answer, That, tho' he was not of that tribe, he ought not to jest for his diversion on such a serious subject; however, he could tell him of an event which was to happen that same day, in which he was the principal person concerned; and then told him, in presence of the company, he would break his leg before he arrived at *Sunderland's*, about a mile's distance. Mrs. *Campbell* hearing this prophecy, desired Mr. *Campbell* to stay at home for that day; but he laughed at her credulity, caused her to bring him a dram to drink to the Seer, and immediately took his horse (that stood saddled at the door); *MacMillan*, and my informer, following on foot, found him sprawling on the sand, and his leg broken, by a fall of horse and rider: Whereupon they laid him on a bier brought from the church, and carried him with the help of others to *Sunderland's* house, where a doctor being accidentally, set his leg; my informer, (a person of

great candour), and *MacMillan* himself assisting at the operation.

XXXVII. At *Rapho*, ten miles south-west from *Londonderry*, lived *James Laird* merchant, and *Mary Henderson* his wife, a virtuous and pious gentlewoman. To them were born three sons, *Matthew*, *Francis*, and *John*: The father employing himself in the business of his merchandize, intrusted the education of the children (for most part), to the mother: In this charge she so well succeeded, that she brought up the two eldest for the ministry. About the year 1701, or 1702, beginning of winter, she sent *Matthew* the eldest, for his last year, to study divinity at *Glasgow*. Some few days after he left *Rapho*, as she and her servant-maid were sitting by the fire-side, after the rest of the family were gone to bed, the night being stormy, the good woman smoaking her pipe; all on the sudden she and her maid heard several doleful loud cries, the first loudest, the rest by degrees turning lower and lower: At the very first cry, the mother threw the pipe away, clapped her hands, and cried with a loud voice, Yon is the cry of my *Matthew*, and this night he is drowned! She immediately lighted a candle, got the key of his study; she and the maid went in, and found every thing in the same order her son had left them. Upon their return to the house, her weeping and lamentation alarmed the rest of the family; and she telling them what she had heard, all of them spent the remainder of that night

night in tears. And soon thereafter, to their inexpressible grief, were confirmed in the mother's suspicion of what she feared from so extraordinary a preface. My informer heard the above relation frequently from her own mouth (being a school-boy in said *Rapho*, some few years after the thing happened).

XXXVIII. KENNETH MORISON, of good repute with his co-temporaries, then living at *Glendale*, had a revelation in a dream, as follows: A person informed him in sleep, that if he should repair to the kirk of *Killchoan*, and look out at the east window, he might see at the distance of two pair of butts, in a direct line eastward, a stone larger than any near it in that direction; upon removing of which, he would find silver, which had been hid under it: And accordingly he lost no time, but went the next day to take his observation as he was directed; and, having found out the stone, was not disappointed, as it overlay a heap of silver under it of different size, coinage and value: A part of which was not then of the common currency. I had formerly this story given me for certain: But the above narration was lately confirmed to me by *Alexander Morison* an elder in the parish of *Diurinish*, and grandchild to the said *Kenneth*, who had it delivered to him from Doctor *Donald Morison* his own father, in substance the same with what is already mentioned.

XXXIX. In the 1756, RICHARD SINCLAIR, then a merchant in the town of *Thurso*, returning at even home with his servant, as they came to the river close by the town, found it was swelled by a fall of rain, and much increased by the tide, which was in: the latter seemed averse to ford, which his master observing, lighted and gave him his own horse, and mounted his servant's horse, with which having entered the river, was soon carried by the flood out of his saddle, and was drowned. His wife knowing nothing then of the matter, as she was going from one room to another in her own house, saw Mr. *Sinclair* go up the stair to his own room, and called to a servant-maid to bring him a candle and make up a fire; but after the servant had brought the light in great haste, found no person within: In less than an hour the noise went through the town, that the gentleman was drowned. I had this account from a person that came to the town next day, where the Second Sight of the preceding night was the common topic of conversation.

XL. ANGUS GORDON, a sedate, sensible, old man, eighty years of age or thereby, informed me, that being in company at *Huseboft*, with *John MacGhresich*, who lived in a neighbouring village, and one or two more, they went to speak with *John MacKenzie* and his wife, a notable Seer, who were winnowing corn: And, after some discourse, *MacGhresich* having bid them farewell, the old Pythoness told the declarant, and others present, with
great

great regret, they should not see him again, as she was sure he would be drowned. Three days thereafter, *MacGbreich* having gone to fish on a tempestuous day, either slipped by a false step of the rock where he took his stand, or was washed away by a surge, so that he was drowned: Which not only verified the prediction, but also confirms, that the faculty of sight is no further employed in these revelations, than as a person wakened out of a dream, by the impression on his imagination in sleep, can recollect and describe, with the aid of memory, diversity of colours, situation of places, all kinds of animals, men, women, and children, with their different pursuits, affections and attitudes.

XLI. MURDOCH MACLEOD, who, most part of his time, was a tenant in *Claiggen*, an honest sincere Christian, informed me, that, when he was a youth, he happened to be a night at *Huseboft*, and sitting with the whole family by the fire-side, and a good fire on, besides a lamp burning, as he looked towards a chest that stood near him, he saw a corpse fully stretched on said chest, and the candles burning over it. That very night, after the family went to bed, persons came from *Collabost* (about a mile distant), raised part of the family, particularly the mistress of the house, and got candles out of that very chest to burn over a person who died that same night.

XLII. He related also, that when *Alexander MacLeod*

MacLeod of *Lofgander* lived at *Uinnish*, (he himself being then a married man, having wife and children) being at *Uinnish*, and on the shore, when *Lofgander* was sending a boat and crew, to ferry cows from the small isles of *Uinnish*, one *Murdoch MacFarlane*, obtained leave from his master not to go as one of the crew; and when he had left the boat, and came to the place where the declarant stood, he said, he repented not to have gone with the rest; the relater said to him he might go yet, at which he ran as fast as he could, and, as the boat was just going from the rock, he gave a spring to get into her; got his breast on the gunwale of the boat, but his feet sunk into the sea a little above the ancles; and as he was heaving up his feet to get them into the boat, the declarant saw his two soles as red as blood, and said to the by-standers, that some accident would happen before their return by what he had seen, which he told publicly. *John MacLeod*, one of the crew, in their way home from the isles said day, was wounded by one of the cows horns in the boat: The Seer, when they came on shore, saw this man now covered over with real blood. He fevered and died of said wound in a very short time. And this was the second and last time that he saw the Second Sight: Which had its completion the same day it appeared to his imagination.

It is hoped, by this time, the Candid Reader will entertain a favourable opinion of predictions, by
dreams,

dreams, visions, and the Second Sight; from a number of instances in that way, mentioned in the foregoing Treatise: Yet I am very sensible several will remain still scrupulous, as it not easy to explain, level to most capacities, in what manner intelligences of this kind are conveyed; and altho' all men must acknowledge, that soul and body are different substances, and diverse in their operations, yet because of their confessed intimate union, they will not have the same faculty to assign to each their proper sphere of action. Some judicious Divines suppose that the soul is cloathed with a fine material vehicle, seated in the brain, where it receives sensations by the œconomy of the nerves, &c. yet whatever intercourse betwixt soul and body, may be thus managed, or in any other way, tho' it might be ascertained, it will, I presume, be impossible to finite minds, to account for prediction from natural causes, without we admit of revelation. If we reject the evidence of revelation, we sap the very foundation of all religion that ever yet appeared in the world, seeing the several nations and sects throughout the universe pretend to revelation. *Zoroastres* and *Pythagoras* have handed it down to their followers; the *Brachmans* and *Dervises*, have pursued their track; and even *Mahomet* has more lately followed the same way. The Jews and Christians prove and maintain the system of their holy religion, as delivered to them by men divinely inspired, who foretold those momentuous truths some hundred years before the event happened.

pened. Prophane as well as Sacred Historians agree in the truth of revelation, by dreams and visions; and to this day, where ever human foot has trode in island and continent, the inhabitants are universally under the influence of this prevailing opinion, which seems to be coæval with the first of our species. If the instances in this collection, contribute in any degree to establish or elucidate so general a principle, for the benefit of those that are truly religious, it will afford me the greatest pleasure. As for those uncommon fanciful gentlemen, who neither believe a future state of rewards and punishments, or that they are of the rank they hold in the creation, they are truly to be pitied and allowed to be what they chuse, without the use of reason; like children, fools, or idiots.

These instances of the Second Sight, to which many more might have been added, which had their accomplishments according to the representations exhibited, are sufficient to evince that the thing is true in fact. But how any person comes to be possessed of this spirit of divination, is attended with some difficulty, and deserves to be farther enquired into. Not to mention the testimony of inspired writers, all ages, and almost every country, have furnished men eminent for learning, probity, and other accomplishments, who have agreed in the belief of apparitions. And among others, the historians of several nations, both Greek and Roman,

man have concurred in this persuasion. What *Plutarch* relates of an apparition to *Brutus*, is so generally known that I need not relate it. *Xenophon* and *Herodotus*, with other historians, ancient and modern, have handed down to us many instances of the certainty of apparitions; and with ourselves, *Buchanan* and *Lindsay of Pitcotty*, have delivered very remarkable stories of dreams and apparitions, which happened in their own time. In treating of this subject, it deserves to be remarked, how much the Heathen world conspired in the belief of predictions. It is confessed, that the responses given out by the priests and priestesses of heathen oracles were enigmatical, and often had a double *entendre*; but if one would be pleased to examine what Doctor *Prideaux* and *Plutarch* remark about oracles, he must acknowledge, that tho' fraud and artifice might be sometimes employed to uphold their credit; yet the precise place, time and manner of their accomplishment, were so exactly hinted at, as leave no room to question their supernatural extraction. From many cogent proofs, I am induced to think, that the Second Sight is not seen by the organ of the eye; as an immaterial phantom cannot be the object of sight. Nor can the Second Sight arise from an innate quality; else it would be common to the whole species. But what is more probable, and I think sufficiently certain, is, That it must be communicated to the inhabitant within us, by a supernatural agent; which becomes the more evident, as some of these Seers after they be-

came

came blind, had such notices given them as were verified in what after happened. And if we believe the existence of spirits, agreeable to the sense of the generality of mankind, there is nothing in the Second Sight, or dreams, shocking to our reason or understanding: otherwise how could it happen, that what several dreamed, were fulfilled in all their circumstances? Which appears by the following instances, out of many that I might add; if it did not swell this Treatise beyond what I intended.

XLIII. The deceased Mr. JOHN MACLEOD, when minister in *Lewis*, dreamed, that a neighbouring gentleman, whom he intimately knew, came to his house, and told him, a neighbour had been dead that morning, and he came to invite him to the Interment; when he awoke, he told the dream to his spouse, with distinguishing circumstances of his informer's garb: And that same day, the afternoon, the same man came really to his house; exactly in the same manner he had seen him in his dream, with tidings of the neighbour's decease. This I heard from the minister's own mouth, at different times; and also from his spouse, yet in life.

XLIV. Mr. ANDERSON, (whom I had occasion formerly to mention), assured me, that upon the sixteenth day of April 1746, (being the day on which his Royal Highness the Duke of Cumberland obtained a glorious victory over the Rebels at Culloden), as he lay in bed with his spouse, towards
the

the dawning of the day, he heard very audibly, a voice at his bed-head, enquiring, If he was awake? who answered, He was; but then took no further notice of it: A little time thereafter, the voice repeated, with greater vehemence, If he was awake? And he answering, as formerly, He was: there was some stop, when the voice repeated louder, asking the same question; and he making the same answer; but added, what the voice had to say; upon which it replied, The Prince is Defeated, Defeated, Defeated! And in less than 48 hours thereafter, an express carryed the welcome tidings of the fact into the country.

XLV. ANGUS BETTON, a man of known Integrity, told me, he dreamed a person was drowned in a particular place; which happened a quarter of a year thereafter, exactly corresponding with his dream.

XLVI. NORMAND MACLEOD of *Watterstein*, told me frequently, that his brother Lieutenant *John MacLeod*, dreamed of his grand father, (then in perfect health), that he was carried by the said *Normand* and one *William MacLeod* of *Arnisdale*, from a close bed in his dining-room, to another apartment, naming others that were in the house, and assisting on that occasion; all which he told the declarant next day: And in a week thereafter, the old gentleman sickened, and was carried by the above persons, from the close bed, to that in the up-

per room, where he expired with all the circumstances above related.

There is another circumstance of the Second Sight, not mentioned in the preceeding collections, which I had attested from persons of veracity beyond exception, and has been often practised to find out the truth of these predictions ; *viz.*

XLVII. DONALD BEATON, residenter in *Hammir*, related, That, in his passage from *Glasgow* to the Isle of *Sky*, he stopped at *Tippermory*, a known harbour in the Island of *Mull*; and thereafter having been for some time wind-bound, a native there of his acquaintance, came to their boat about sun-set, and having the loin of a deer, newly killed, made a present thereof to the declarant; who being son-in-law to a notable Seer, in order to make a trial of her skill, he wished that piece of venison in her hands. That same night the Seer, who lived with her daughter, his wife, apprehended she saw him enter the house with a shapeless lump in his hand, she knew not what, but that it resembled flesh; which gave herself and daughter great joy, as they had despaired of him by his long absence: In a short time thereafter he came home, and the old woman enquiring minutely of the circumstances of his voyage, and if he had been handling any flesh-kind, upon a certain night she had seen him, by the Second Sight; discovered that it was the said precise night, he wished her to have the said loin of venison.

XLVIII. One GORMALA MACLELLAN, who still lives in *Trotternish*, has a particular turn of knowing events attended with the above circumstances, as appears by the following instances, of severals sufficiently attested: She happened to be at variance with a woman-servant belonging to *Allan MacDonald* of *Flodegarry*, who, about ten o'clock at night, having Potatoes in her hands, wished one of an extraordinary size in *Gormala's* throat, who was then at six miles distance; but before she could have the least access to hear of the favour intended her, she was by nine o'clock next morning at *Flodegarry's* house, and, in a high tone, complained to his Lady of her servant's indiscretion.

XLIX. Mr. JOHN NICOLSON minister, some years ago, having got many surprizing stories of *Gormala's* Prophetic talent, to make a decisive trial of her skill, as he was going to bed, wished his hose about her neck; and only told the same to another clergyman, that was then in company, with a caution not to speak of it to any other: Yet tho' the secret was strictly kept between them, the first time that *Gormala* had seen Mr. *John* thereafter, she advised him, in an angry manner, not to play his jokes on her, with such illusory marks of his benevolence, and then named the night on which he wished a certain pair of hose about her neck. I had this relation sent me in writ from the above *Allan MacDonald* of *Flodegarry*, who is a gentleman of good sense, and, tho' free from superstition, yet after

careful enquiry he has made about the Second Sight in several places, had so many instances of the truth thereof, duely attested, (as he owns), leave him no room any longer to question the veracity of these extraordinary discoveries.

L. Being informed, that one JOHN MACKAY, a poor old man, living at *Laoran* in *Glenelg*, made no secret of having seen an apparition, I had the curiosity to call for him, to know the truth of a report that had prevailed, of his getting intelligence of future events; on that occasion, having obeyed my summons, and as I perceived that time had furrowed his visage, The first question I asked, was about his age? which he said was about 100. I then proceeded to enquire of him, If he had met such a spirit as was commonly reported, and how he was entertained by him? Upon which he frankly acknowledged, that after night-fall, as he was coming home to his house in 1745, he heard a voice calling after him, Where was he going? To which he replied, That he was returning home to his house; and asked the voice, how far, and what route he was to travel? Who answered, he was to seek his mantle that lay near a rivulet hard by. This answer gave my informer a suspicion his new correspondent was more than human: And presently enquired, how it was to happen in these perilous times, to several chiefs of Clans, and particularly to the old and young *Barisdales*, who were much in his esteem, as they were the most
considerable.

considerable persons in his neighbourhood: Answer was returned to his several questions, but in such a mysterious ænigmaical way as made the meaning very uncertain, and only conjectural. However the old sage, decyphered the words so, as to correspond with the conduct and circumstances of those for whom they were intended. I asked, If he had seen the representation of what spoke with him, or if the voice seemed human? He answered in the negative to the first, and that the latter was more shrill than usually proceeds from material organs.

LI. Ensign DONALD MACLEOD, and his brother, *Normand*, persons of candour, who lived then at *Laoran*, informed me, That, having missed a cow for nine or ten days, which being sought out in vain by his herd, he at length coming accidentally to the said *John MacKay's* house, and having made mention to him of the cow that was lost or strayed; he told him, that he would find her perished in a certain spot, mangled by dogs at both ends, and directed to the place, with such marks of the situation, rocks and trees that were adjoining, that, without any mistake, he came to it, and found the cow, as described by old *John*, who had been for five weeks confined to his bed, and his wife absent all the time; so that he had no means to know any thing about the cow, but either from the Second Sight, or some other method of divination,

LII. The said Ensign informed me, that, having gone with his wife to visit his father-in-law in the

Isle of Sky, night coming on, they were obliged to put up with a cave on the side of *Lough Urn*, to pass the night; and, as they were at supper, his wife took a cabcock of cheese in her hand, and, having covered it with three or four apples, wished it in a Seer's hand, who lived with her father; and who, that night, by the Second Sight, saw the gentlewoman offering her a cabcock of cheese, but was at a loss to know what the round things were that covered it, as perhaps she had seen none of the kind in her lifetime, until her master's daughter, upon her arrival, told her the whole.

LIII. There lives at *Glenelg*, a person commonly known by the name of serjeant, a most remarkable Seer, of whom I had many stories, from very good authors, of his prophetic talent: I will only mention one, which may serve as a sample of all the rest, and was delivered to me by Ensign *MacLeod*, who, as he was travelling home under-night, accompanied by the serjeant, this Seer, on the sudden, desired him to keep to a side, as there was a throng gathering of people coming on the direct path of the road, carrying a corpse on a litter. The ensign having told him, he had no faith in such discoveries, the Seer replied, The vision in a short time would be fulfilled, and that the ensign himself would be one of the company; and then named several from the neighbouring countries, distinguishing them by their names, arms, and cloathing, who were to assist at the interment; and pointed

pointed at particular passes, where such and such men were to relieve those who carried the bier. In some short time thereafter, a gentlewoman that was sister to the Ensign, departed this life, at *Myle* in *Glenmore*: All the persons foretold, were called and assisted at the interment, without the least variation from the scene, as above described, from the declarant's observation, who took notice of the particular circumstances communicated to him by the Seer. And if any of the curious should wish for more instances of his predictions, he may apply to the Reverend Mr. *Donald MacLeod* minister of *Glenelg*, who may furnish him with severals, as he has a throng collection of surprizing narrations, delivered him by the serjeant.

I cannot here omit to observe, before I go further, that these visions which are often fancied to be seen at night, tho' the figures represented should be material, and that the moon should shine in her full splendor (which often is not the case), it would be impossible for the strongest eye, with the utmost attention, exactly to distinguish colours, differences of faces, and other circumstances, in their respective attitudes: And consequently, these scenes so minutely corresponding as they are foretold, must be communicate, not to the Sight, but to the imagination, as is already observed. I know it is, and will be objected by many, how Seers can fully and minutely describe those representations, that are exhibited to them in
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the Second Sight, unless seen by the organ of the eye? But I beg leave to observe, that this very objection corroborates my opinion, that they see it only in imagination: For, will any one say, when a person is in a dream, that those objects which are represented to his eyes, or heard by his ears, are farther real than in imagination? And yet, when he awakes, he can describe them as exactly as if they were real. Now, if the Second Sight and Dreams, according to their impression upon, or representation exhibited to the imagination, had their full completion, agreeable to all circumstances prefigured in the said instances; it plainly follows, that this vision, representation, or whatever name you please to give it, is not carried on by enthusiasm, or imposture, nor from a certain levity of mind to appear singular; is not the result of innate principles, nor from any intrinsic quality in matter, which undoubtedly is void of all intelligence, but is communicated from one spirit to another; tho' we cannot describe (as we know but little of spirits), the manner these notices are given. From the certainty of Dreams, Second Sight, and Apparitions, follows the plain and natural consequence of the existence of Spirits, immateriality and immortality of the soul: A truth that is acknowledged by the most barbarous nations, as well as by the most civilized, and carries its own conviction in every human breast; unless sensual appetites, and rampant lusts sink the man, and make the brute predominant. Under which category we must always consider those adepts in science, that refine themselves into infidelity,

infidelity, are the nuisances of society, and the disgrace of human nature, who bring themselves on the level with the brute beasts that perish. Happy indeed were it for those abandoned profligates, could they succeed in that boasted metamorphosis! The astonishing numbers and gradations of corporeal beings, in the animal life, from the least insect to man, the uppermost of terrestrial creatures, and who seems placed in the middle state, leads us (as by a clew) to be persuaded, that the same gradation arises from man, to the highest rank and order of angels, who, tho' they are immaterial, yet, as cogitative intelligent beings, can communicate in sleep, or awake to the imagination (from their extensive knowledge), such truths as are hid, and always must escape the knowledge of organized bodies; which all these instances condescended upon fully evince, to any under the government of reason, or who is not biassed with invincible ill habits, wrong principles, or vitious education. When we look up to the firmament, and behold these glorious bodies in the azure fields of æther, the sun, moon, and stars, with their daily and annual revolutions, in the self-same order of rotation, should we not rather go into the mythology of some of the antients, who fancied these stupenduous luminaries to be the tabernacles of certain intelligences, which animated these orbs, as the soul doth the body, than become so beastly stupid, as to own no higher principle, either within or without us, than what is only corporeal! You are not to imagine, from the above

paragraph.

paragraph, that I approve of the idolatrous errors of the Sabians; but that I think their mistake more pardonable, than to own no higher principle beyond what is material, and liable to dissolution. If one was to view the earth on which we tread, (in which there is not the leaf of a tree, or stone, without inhabitants); from the highest star visible to us, it would not appear bigger than an atom: And can we imagine those numberless systems that compose the universe, to be void of inhabitants, indued with souls proper to their state and size; and only made for our sakes, that are so inconsiderable a part of the creation.

But now to return to the Second Sight, after so long, but I hope, useful a digression: As these representations, or waking Dreams, according to the best enquiry I could make, are communicated (unless it be seldom), but to one person at once; tho' there should be several persons, and even some Seers in company, those representations seem rather communicated to the imagination (as said is), than the organ of Sight; seeing it is impossible, if made always to the latter, but all persons directing their sight the same way, having their faculty of sight alike perfect, and equally disposed, must see it in common. And, as a farther illustration of this particular, give me leave to mention a very remarkable instance, as I had it from Lieutenant *Armstrong*, a gentleman (by all I ever could learn), tender of his honour, and who, with a liberal education, under

der the awful influence of religion, and the strictest morals, joins the Christian with the soldier.

LV. He relates, that, in his way to visit *MacLeod* from *Port-ree*, as he was crossing the hill *Hornievall*, above *Loun-a-Chlerish*, he saw a soldier in the regimentals of his corps, in that bottom; and thereupon enquired of his servant, If he saw him? Who answered, No; tho' they walked together, and looked the same way. The gentleman added, The vision did not disappear at once, but gradually: When he and his servant came down to the bottom, they examined narrowly, if there were any cattle feeding thereabout, yet could meet with none, till they arrived at *Dunvegan*. From which it is plain, the scene was not *deceptio visus*, to mistake one object for another, but (as said is) exhibited to the imagination. The next day he had account from *Port-ree*, by express, of his serjeant's death, the day before, about the time he saw him on *Loun-a-Chlerish*, by a waking dream, which I take to be the best definition of the Second Sight.

LV. MRS. ANDERSON relates, that, in spring 1751, as she lay awake in her bed in *Kilmuir* (the rest of the family being all asleep), she heard a great noise behind the partition of deals that was close to her bed-head; she imagined that part of the wall of the house had fallen, called to her son to get up, and to go out to see if the wall was fallen; which she declining, she, in a few minutes, went out, viewed

viewed the wall which stood firm, and so disappointed her expectation. Same night *Florence Beaton* her servant-maid, dreamed, That *Donald MacCaskill* present beadle, their door-neighbour, carried a large white mutton into his own house, and hung it up. About sun-rise that morning, *John MacLeod* of *Drynoch*, and his servant, coming from *Dunvegan*, went by the end of the house, and about the sixth part of an English mile in the sight of the houses, the servant shot himself accidentally with his master's fusée; his corpse was carried by *Donald MacCaskill* and others, into his own house: The gun and wallet he carried, were laid at the partition in *Mrs. Anderson's*, and the dale where she heard most of the noise, was taken down, and the corpse laid thereon; thus both the noise and dream, had their completion in three or four hours.

Such ghostly visitants from the invisible regions, are not employed on an errand of a frivolous concern, to lead us into error; but are employed as so many heralds by the Great CREATOR, for the more ample manifestation of his power, to proclaim tidings for our instruction; and as we are prone to despond in religious matters, to confirm our faith of the existence of spirits, (the foundation of all religions), and the dignity of human nature, beyond all other terrestrial creatures that are incapable to receive those notices or impressions, and which cannot be communicated or understood by any power, but what is merely spiritual; whatever

a few philosophers, and irreligious persons, worse than they, have, without any proof delivered to the contrary.

Are not spirits capable of mutual intelligence, unless immersed in bodies? Must superior nature depend on inferior for the main privileges of sociable beings, which is that of conversing with each other? What would they have done had matter never been created? I suppose not have lived in eternal solitude; for as incorporeal substances are of a nobler order, so, no doubt, their manner of intercourse is more expedite and intimate. This method of communication called intellectual vision, is somewhat analogous to the sense of seeing, which is the medium of our acquaintance with this visible world. Spiritual language is more clearly expressive of the mind and thoughts, than words, writing, or any other external sign can be: The greatest masters of languages do often cloud their meaning, for want of words fit and full enough to express it. Truth often suffers by the poverty and ambiguity of words; but intellectual visions make objects plain in their just proportion, and pours such a flood of knowledge upon the soul, as neither Tully or Demosthenes could express, with the loftiest strains of their eloquence. Our belief or disbelief of a thing, does not alter the nature of the thing: We cannot fancy things into being, or make them vanish into nothing, by indulging our lusts, or the stub-

born confidence of our imagination: Things will be what they are after we think of them.

And if there be spirits, as reason, evidence, and the consent of the generality of mankind plainly discover; and which is still further, inforced and supported by the indelible impresson rivetted on the mind of man; no person by an obstinate disbelief can make spirits cease to exist, no more than by much poring he can reduce himself to nothing.

It will not seem strange, that Deists and Free-thinkers, who deny all revelation, should at the same time declare their reluctance to believe apparitions, and to raise what dust they can to cloud and discredit it; as they are sensible their yielding this point, would be urged against them with great propriety, to overthrow their false system of faith; but it is much more surprizing, and indeed lamentable, that Christians, who profess to believe the Sacred Oracles as they are handed down to us in the Scriptures of the Old and New Testament, should discover any scruple to admit the truth of apparitions; which so powerfully prompt and enforce the important belief of revelation: Yet after all they can say, what does their opinion amount to in point of argument? If a few singular and extravagant persons are extremely confident, that a thing does not exist, is that a proof against experience, that it does really exist? Such as have this unhappy cast of mind, will please read over, Gen.

xvi. from ver. 17. to the end. Gen. xviii. from the beginning to the end. Gen. xix. 1. 18. Gen. xxi. 17. Gen. xxii. 11. Gen. xxxii. 1. 2. Exod. iii. 1. 2. Math. i. 20. Luke i. 11. & 28. Luke ii. 8. 18. and same chapter, ver. 26. particularly Joel ii. 28. " And it shall come to pass afterward, that I will " pour out my spirit upon all flesh, and your sons and " your daughters shall prophesy, your old men shall " dream dreams, your young men shall see visions, " ver. 29. And also upon the servants and upon " the handmaids in those days, will I pour out my " spirit." Acts ii. 17. " And it shall come to pass " in the last days (saith God), I will pour out of " my spirit upon all flesh: And your sons and your " daughters shall prophesy, and your young men " shall see visions, and your old men shall dream " dreams. ver. 18. And on my servants, and on my " hand-maidens I will pour out in those days of my " spirit, and they shall prophesy." These, of many that might be added from the word of God, I presume, is sufficient to confirm those Christians, who find themselves squeamish to believe apparitions.

Give me leave in the next place, to bring some instances from profane history, which are equally authentic as any other part of history; or that there were such men as *Julius Cæsar* and *Alexander the Great*. Mention is made already in this Treatise of the apparition to *Brutus*, with some others from the Roman History; but as *Buchanan* and *Lindsay of Pitscotty*, our own country-men,

who wrote more near our own times, are only mentioned in the general, I presume the Reader will excuse me to descend to particulars; especially as some might want the opportunity to read these authors, or may have run over them without due attention.

LVI. " This denunciation of war, brought into Scotland, as the King was going to his army at Linlithgow, whilst he was at Vespers in the church, there entered an old man, the hair of his head red, inclining to yellow; and hanging down to his shoulders; his forehead sleek through baldness; he was bare headed, in a long coat of a russet colour, girt with a linen girdle about his loins: in the rest of his aspect he was very venerable. He pressed through the croud to come at the King; when he came at him he leaned upon the chair on which the King sat, and bespoke him thus: "O King, I am sent to warn thee not to proceed in thy intended design, which monition if thou neglect, neither thou nor thy followers shall prosper: I am also commanded to tell thee, that thou should not use the familiarity, intimacy, or council of woman; which if thou doest, it will redound to thy ignominy and loss!" Having thus spoke, he withdrew into the croud; and when the King enquired for him after prayers were ended, he could not be found; which matter seemed the more strange, because none of those who stood next, (tho' desirous to ask many questions of him) were sensible how he disappeared.

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Among those there was *David Lindsay* of the *Mount*, a man of approved worth and honesty, and a great scholar, who in the whole course of his life abhorred lying: And if I had not received the story from him as a certain truth, I had omitted it as a romance of the vulgar." *Buchanan's History folio*, page 21. of King *James IV's* reign.

LVII. "King *JAMES V.* dreamed, That *James Hamilton*, (who was executed for high treason) was running at him with his drawn sword; and that first he cut off his right arm, then his left, and threatened shortly to come and take away his life; and then disappeared. When the King awoke in a fright; and pondering about the event of his dream, word was brought him, that both his sons departed this life, almost at one and the same time." *Buchanan in the Life of K. James V.* page 69, folio.

LVIII. "In the reign of King *HENRY STEUART*, there were two prodigies at that time accompanying the Kings murder. One of them a little preceded the Regicide, and was thus: One *James Lunden* a *Fife* gentleman, having been long sick of a fever, about noon-day, before the King was killed, lifted himself a little out of his bed, as if he had been astonished; cried out to those that stood by him, with a loud voice, "Go help the King, for the Parricides were just now murdering him:" And a while after, he called out with a mournful tone, "Now it is too late to help, for he is already slain."

And he himself lived not long after he had uttered these words."

LIX. "The other did accompany the murder itself. Three of the familiar friends of the Earl of *Athole* the King's cousin, men of reputation, for valour and estate, had lodgings not far from the King's. When they were asleep, about midnight, there was a certain man, seemed to come to *Dugald Steuart*, who lay next the wall, and to draw his hand gently over his beard and cheek, so as to awake him, saying, Arise, they are offering violence to us. He presently awaked, and pondering upon the apparition with himself, another of them cried out presently (in the same bed), Who kicks me? *Dugald Steuart* answered, Perhaps it is a cat. When the third (who was not as yet awake) rose on the sudden out of his bed, and was going to run away; demanding, Who it was that gave him a box on the Ear? As soon as he had spoke this, one seemed to slip out of the house by the door, attended with some noise. Whilst they were descanting on what they had heard, felt, and seen; the noise of the Kings house that was blown up, put them into great confusion" *Buchanan, in the reign of Mary and Henry Steuarts, Page 191, folio.*

LX. "PITSCOTTIE, in the reign of the *James's*, relates, That there lived at *Glasgow*, one Bishop *Cameron*, who was not only a most flagitious person himself, but had encouraged, by his counsel
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and example, the court then to live in all manner of vice and luxury. Upon a night after he had gone to bed, a loud clap of thunder came on, immediately followed by a voice, charging him to appear directly before God's Tribunal, to be tried for his crimes, which so startled him, That he cried on his attendants to light a candle; which being done, he sat up in his bed, and began to read on a book; when the second clap of thunder was heard by all of them, and as it ceased, the voice repeated the former words; which being over, the thunder and the same words were heard distinctly the third time: and as they ceased, the Bishop dropt dead in his bed, his tongue hanging out of his mouth, as if he had been strangled."

LXI. The same PITSOTTIE mentions, "The apparitions at nights, with heralds in their livery, and sounding trumpets on the cross of Edinburgh, summoning a great many of all ranks, to appear against a certain day, at Cock-plot; The person who saw this vision, hearing himself named among others, protested in his own name against the diet; appealing to God's Righteous Tribunal: The consequence of which was, that all who were summoned, followed the King to that fatal battle in England, where he and all named in the summons were slain, except the person who entered his protest and appeal."

LXII. Doctor DODDRIGE relates, "In the life of
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Colonel *Gardner*, killed at the battle of *Preston* in the year 1745, That being a young man on his travels at *Paris*, and leading a life of pleasure, he had got an assignation from a lady to come to her at night; and being in his own lodging, with great impatience waiting the appointed hour, and looking over some book, to pass the tedious moments, as he took up his head from the book, saw an apparition, which struck him with such compunction of mind for his loose course of life, that he not only absented from the assignation, but lived thereafter according to the rules of piety, and the strictest of morals."

LXIII. JOHN HEIDEN relates, "That Cardinal *Crescentius*, the Pope's Legate and Vice-gent, at the council of *Trent*, in 1522, having for a whole day laboured to restore the worship of the church of *Rome*, to the utmost extent of their tenets, and having been busied that day, writing an account of their proceedings to his constituent; in the evening, as he intended to relax his mind, and refresh himself, at his first rising from his seat, there appeared to him a mighty black dog, of a huge bigness, his eyes flaming with fire, and his ears hanging low, nigh to the ground, to enter in, and streight to come towards him, and couch under the board: The Cardinal not a little amazed, but recovering himself, calls to his servants, in the outer room, to bring a candle, and seek for the dog; but all in vain. Upon which he was struck with a sudden

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den sickness, of which he soon died, notwithstanding all his Physicians could do to recover him." *Ex. Sleid. lib. 23.*

How men are assured concerning Divine revelation made to them, is not so easy to make out to others; Yet these two things we are sure of, *1st*, That God can work in the mind of man, either immediately from himself, or by a minister of his holy Will, a firm persuasion of the truth of what he reveals. This no man can doubt of, that considers the irresistible power and influence, which God, who made us and perfectly knows our frame, must needs have on our mind and understanding. *2^{do}*, That God never offers any thing to any man's belief, that plainly contradicts the natural and essential notions of his mind; because, this would be for God to destroy his own workmanship, and to impose that upon the understanding of a man, which, whilst it remains what it is, it cannot possibly admit. For instance, we cannot imagine, that God should reveal to any man any thing that plainly contradicts the essential perfections of the Divine nature: For such a revelation can no more be supposed to be from God, than a revelation from God that there is no God, which is a downright contradiction. Now to apply this to the revelation that God is pleased to make by Second Sight, dreams and apparitions; as there is nothing in these communications repugnant to, but what is altogether consistent with the Divine nature and attributes: what colourable reason, or excuse, can even infidelity

ty itself frame to overthrow the credit of those predictions, that are minutely accomplished and justified by the event? When such amazing exertions of Divine power are so frequently repeated to the poor, simple and illiterate, as well as to the great, the rich, and the learned, to keep them in mind of their duty and mortality, by awful tokens of a spiritual nature; What powerful motive is this, to draw and excite our attention and gratitude? What high obligations such manifest displays of infinite goodness leave us under to admire and adore the ever blessed Deity, who is so careful to awaken and preserve us from a relapse into our former errors? Seeing then, in the foregoing collection, instances are condescended upon from the dead, to confirm our faith in a future state, as well as many more to the same purpose, from dreams in sleep, (which resembles death, as it deprives us of any informations by the avenues of our bodily senses); and that besides, we are presented with a much thronger number of instances of the Second Sight, from persons that have been awake, at night and in broad day-light; What greater assurance can we expect or desire of these facts, than the authority and testimony of persons every way credible? We have sufficient evidence (if we would give due attention) of the truth of these things: We have the dictates of our reason arguing us into this persuasion, from the consideration of the justice of the Divine Providence, and from the promiscuous and unequal administration of things in this world. From whence wise
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men in all ages have been apt to conclude, That there will be another state of things after this life, wherein rewards and punishments will be equally distributed: And to assure us that these things are certain, we have most credible revelations from sacred and profane history, continued even to our own times, from numberless instances, which we have no room to deny, unless wilfully we turn sceptical, or are beyond measure unreasonably obstinate. Having thus far insisted on revelation, a subject of the highest importance, it will be needless to bring instances from Holy Writ, in support of a truth so generally acknowledged, as every one may have access to read them at more length in their bibles: Yet the reader will permit me to give him two, to which I confine myself in this place; the first from *Eusebius* his Ecclesiastical History, page 65 and 66, *lib. 4.* and the second from authentic tradition, which happened in our own time.

LXIV. “ St POLYCARP Bishop of *Smyrna*, a man eminent for his great piety, learning and sanctity of manners, when the persecution growing hot at *Smyrna*, the general cry was, Away with the impious; Let *Polycarp* be sought for. The good man, unmoved at the news, resolved to endure the brunt, until his friends, knowing his importance and usefulness to the church, prevailed with him to turn aside to a neighbouring village, where, with a few companions, he continued day and night in prayer, earnestly interceding with Heaven for the peace and tranquillity

quility of all the churches in the world: Three days before he was seized by those employed to hunt for him, falling in a trance at night, as he was at prayer, he dreamed, That his pillow was on fire, and was burnt to ashes, which, when he awakened, he told his friends, and was a prophetic presage that he should be burnt alive for the testimony of Christ: In the mean while his friends prevailed further with him, to retire to another village, where he was found out by the hunters, whom he might have avoided, but did not chuse it, saying, The Lord's will be done. He was immediately conducted into the city, at the command of *Herod* the *Trenarcha*, or Justice of the Peace in that district, who was his mortal enemy. Being led to the place of execution, a voice was heard from Heaven by many, saying, *Polycarp*, be strong, and quit thyself like a man. Being brought before the public tribunal, where the Proconsul having asked, If he was *Polycarp*, answered in the affirmative; and, though several deaths and tortures were named, it was agreed at length he should be burnt; towards which the apparatus being prepared, he was tied to a stake, but, at his own desire, not nailed; for he said, he was endued with courage enough to abide the fire without nailing. When the pile was lighted, the flames, how violent soever, in a most marvellous manner, formed themselves in an arch, so as they did not touch or affect the body of the dying martyr; which the cruel unrelenting persecutors observing, ordered one present to dispatch him with a sword, who ha-

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ving thrust him in the side, such abundance of blood issued from the wound, as extinguished the fire. Those who are curious to have this mournful theme at more length, will find it, in all its circumstances, in Doctor *Cave's* Lives of the primitive fathers, from page 18th, to page 22d, *folio* edition.

LXV. About forty years ago, one Mr. ALEXANDER CUNNISON Minister of the gospel on the island of *Mull*, being visited late at night by a neighbouring gentleman, who was followed by a large grey-hound, they took supper; but after they had gone to bed, the grey-hound quarreled with the house-cat, and soon dispatched it; he then attacked a maid-servant, who giving the cry, the Minister came to rescue her, but unfortunately was wounded in several parts in the fray; which his wife observing, both she and her sister, (a young maid in the house), came to the minister's assistance, and, in the scuffle, received wounds, having, with much ado, turned out the mad dog: He entered a cottage or two hard by, where he destroyed three persons: All that he had bit died in the greatest disorder; only Mr. *Cunnison* caused himself to be bled to death. Mr. *John Cunnison* his father, being also a Minister, and living in *Kintyre*, had a revelation of the above melancholy scene, and told his wife and all the family, That, upon that very night, his son, with his wife and severals of his family, had suffered a violent death, exhorting his spouse to patience, and a resignation to the will of God, that she might be prepared to receive those

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tidings,

tidings, which were long would spread, and come to her ears from all quarters. One *Duncan Campbell*, (who lived a door neighbour to my informer for two years) declared to him frequently, that he lived with Mr. *John Cunnison*, a servant at the time, and was in the house the same night when he told the whole family (and himself among the rest) the tragical end of his son and others that suffered on the same occasion.

One would think it scarce possible, that a deist or free-thinker, who peruseth these instances, with others of the same stamp, (of which the Jewish, Christian, and Heathen history are full), should be able to impose on themselves so much as to deny the truth of apparitions; but it is to be feared, while any remain of the species, one or other (without the immediate interposition of Providence) will be so governed by prejudice and rampant lusts, as to fly in the face of the most glaring evidence. It is very remarkable, and claims our utmost attention, that those intimations we receive in dreams, and by the Second Sight, or apparitions, are chiefly employed to forewarn us of the approaching end of some relations, neighbours or acquaintances. That it is appointed for all men to die, is a truth seen and felt universally, from the experience of mankind, three only excepted; yet those who are plunged in sensuality, are apt to forget that, like any other plant,

“ *They are fixed to their peculiar spot,*

“ *To draw nutrition, propagate, and rot.*” POPE.

And

And therefore stand in need, to be frequently put in mind of their mortality, to dispose them to make due preparation, during their pilgrimage here, for an after state, by avoiding what is sinful, and exerting all their power in charity, and acts of benevolence.

“ *Seeing then, the first moment of our breath,*

“ *We receive the lurking principles of death.*”

POPE.

Let us not be dazzled or intoxicated with the deceitful pleasures of this brittle life, which are so much palled in the enjoyment, and often blended with so many unforeseen disappointments, as spoil any relish they can afford; and were it not for the hope that God hath graciously implanted in our souls, of more sincere and unadulterated joys in the heavenly mansions, the state of a sow or an ass would be more elligible than the condition of man, tho' Lord of this inferior world.

LXVI. MARY CAMPBELL, a woman of acknowledged probity and candour, relates, That when she was a young girl, living in her father's house upon the island of *Scalpa*, there was a notable old Seer, one *Evander MacMhaoldonich*, a domestic in the family, who, by the Second Sight, foretold several events which punctually came to pass; and, in particular, that *Kenneth Campbell* her brother, being on a jaunt in the *Leaves*, and as he was returning home, accompanied by his servant, whom he had sent upon an errand to a village at some distance,

as the said *Kenneth* was solitarily coming on his way, he found himself seized with a faintishness, which so gained upon him, that he was obliged to crawl on all fours, through mires and puddles, to a desolate cottage, where he remained that night, and, after a sound sleep, recovered of his ailment. The old Seer that night seemed fretish; and being asked the reason of his being so much out of humour, told, that the said *Kenneth Campbell* was not at his ease, and that he observed him, by the Second Sight, in a very distressed condition, his cloaths being fuddled, and all bespattered with filth and mud; which, upon his return to the family next day, he himself declared to have been literally true, according to the above prediction.

LXVII. The said *Mary* further relates, That one *Donald M'Instalcare*, another notable Seer, often before the event happened, was frequently alarming the people of the family, that murder or manslaughter was soon to happen therein; and some short time thereafter, a boy that was servant to *Lauchlan MacLean*, a son-in-law in the family, and then in the house, having his master's pistol in his hand, diverting himself, by opening and shutting the pan; which the old Seer observing, gave him a short reprimand, and, in an angry manner, desired him to lay the pistol aside; which the boy despising, and still continuing his puerile diversion, the pistol being load, the shot went off, and killed a young girl that lay in a bed in the room; by which the Second
Sight

Sight above narrated, was too literally accomplished.

LXVIII. Another instance related by the said gentlewoman, of the foresaid *Evander*, is, That her mother observing him discomposed, as usual with him when he had a Second Sight, demanded what troubled him at that time: Upon which he told, That he was greatly surprized at what he had seen, not only then, but often before, *viz.* The bust of a man, or a body without a head, carried to the house, particularizing its apparel, being a jacket with white buttons, which, as it entered at the door, seemed to fall in a part close by it, and then vanished from his sight. Thereafter, the gentlewoman's son, strolling thro' the island, found a body on the shore, as before described, and returning home, ordered the servants to carry it to a fit place of interment; accordingly they went, taking with them some spokes from the back of the door where the body seemed to fall, which they employed to carry the body to the grave.

LXIX. A young girl was contracted to a gentleman in the *Leaves*, equal to her in birth and other circumstances; yet a Seer that lived about the family, frequently told her, she should never be married to that man; and even upon the night when the Parson who came on the place to join their hands, the bride and bridegroom being compleatly dressed, and ready waiting to fulfill the ceremony,

the Seer persisted in what he had so often asserted. In the mean time, the bride having slept out of the room after night fell, she was met with by a gentleman, at the head of twelve persons, who carried her to a boat hard by, and, conducting her to an island at some distance from the continent, waited there until they were married, and the Seer's prediction fulfilled. I had this story told me by a gentleman, one *Donald MacLeod*, lineally descended of the *MacLeods of Lewes*, a family now extinct, but once a great antient and flourishing family, descended from the *Norwegian Kings*, who possessed the *Isle of Man*, and the western *Hebrides* for several centuries.

LXX. LAUHLAN MACKINNON of *Corrichatachan*, a person of known candour, and unblemished morals, informed me, That, on a certain night, he dreamed, that he was at *Missinish* in *Mull*, and observed that country had a more agreeable aspect than usual; and that as he advanced to the mansion-house, he was met and coldly received by the land-lord, who having invited him in, they turned into an apartment, in which there was a standing bed, where the land-lord all on the sudden, tumbled, stretched himself at his full length, and lay on his back; and that immediately thereafter, the deceased Mr. *Alexander Nicolson* of the Episcopal Clergy, appeared, and seemed to whisper *Missinish* something in his ear, and then went out of the room. He told this dream in the morning to his spouse,

and

and within a few days, as they were sitting down to dinner, a courier presented him with a packet of letters, sealed with black wax; upon which he retired, and having opened the letters, found *Missinib* departed this life the very night he had the above dream; and, having gone to the interment, on his arrival, and entering the house, found the corpse laid in that bed and room, he had dreamed of but a few days before.

LXXI. I was credibly informed, on a late jaunt to *Glenelg*, that the nick-named serjeant, famous for the Second Sight, and so often mentioned in the course of this Collection, saw himself oft times cloathed in a red-coat; discovered the same to some intimates; and that Lieutenant *Donald MacLeod*, finding him an idler, easily listed him for a recruit in 1759; which he complied with, probably more from a divine impulse, than any inclination to a military kind of life, to which his age and tender constitution seemed but ill to agree.

LXXII. JOHN WRIGHT, a young man, who lived at *Ligesdale* in *Morvern*, travelling to *Strontian*, on a Sunday morning, about the middle of April 1738, saw a pillar of fire ascending out of *Joseph Bell's* chimney, (grieve-master of the lead-mines) moving slowly in the air, and directing its course untill it fell on the deck of a ship within pistol-shot of him: And that same evening, three young women, from Mr. *Bell's* house, and eleven more persons

fons went a-pleasuring to faid ſhip ; where having diverted themſelves for ſome time, they all ſet out for land in the ſhip's yoal ; when one *Samuel Mac-Leod*, who was hindmoſt of their company, ſpying the yoal ſetting off from the ſhip's ſide, made a leap, and lighting on the gunnal of the yoal, overſet her all at once, ſo that the whole of their number, being ſixteen including two of the ſhips crew, dropt into the ſea, and two girls were drowned, one of which was daughter of ſaid Mr. *Bell*. By which it appears, the ſaid pillar of fire portended her fatal untimuous end. And it is very obſervable on this occaſion, before this drowning happened, cries, noiſe, and lamentation, were heard at fundry times, by ſeverals about that ſhore, which was no more heard after the above melancholy accident.

LXXIII. The unfortunate Lord BRUCE, ſaw diſtinctly the figure or impreſſion of a mort head, on the looking glaſs in his chamber, that very morning he ſet out for the fatal place of rendezvouze, where he loſt his life in a duel ; and asked of ſome that ſtood by him, If they obſerved that ſtrange appearance? Which they answered in the negative. His remains were interred at *Bergen-op-Zoom*, over which a monument was erected, with the emblem of a looking-glaſs impreſſed with a mort head, to perpetuate the ſuprizing representation which ſeemed to indicate his approaching untimely end. I had this narration from a field-officer, whoſe honour and candour is beyond ſuſpicion, as
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he had it himself from General *Stewart* in the Dutch service. The monument stood intire for a long time, untill it was partly defaced, when that strong place was reduced by the weakness or teachery of *Cronstrom* the governor.

LXXIV. Mr. JAMES GRANT, present schoolmaster at *Glenelg*, a modest young man, who studies divinity to qualify himself for the ministry, informed me, That he was intimately acquainted with a young man of fifteen years of age, or thereby, living in *Banff-shire*, who frequently had the Second Sight, in broad day light; and that upon a day as they walked together in the fields, his companion asked him, If he saw a company at some distance, carrying a corpse on a bier, on a path that leads to a church-yard? Which, tho' the declarant looked never so much that way, he could not perceive. But the next day, in conjunction with the Seer, he saw really a gathering of men, carrying a corpse that way to be interred; and moreover declares, the same young man had often seen visions of that kind, which were punctually accomplished.

From which, and numbers of instances in other parts far and near, it appears, that this kind of intelligence, is not confined to the western islands of Scotland, or continent adjacent, but prevails in every kingdom, and indeed more or less, tho in different ways, throughout every part of the known world, in all ages, so far as my scrutiny could reach.

I had lately sent me a small posthumous pamphlet on the Second Sight, writ by Mr. *John Fraser*, dean of the western islands, and minister of *Tiree* and *Coll*, who, according to Mr. *Simson*, the editor, and what I heard from old men, his contemporaries, was a person of sound, unblemished morals; was punctual in his duty as a minister; and was possess'd of good insight in theology, and other parts of useful learning: He seem'd strongly to believe the doctrine of the Second Sight, from the diligent careful enquiry he made in many instances among his own parishioners; besides what he had told him by a learned gentleman, (as he calls him) a native of the island of *Man*. But whether or not he intended to publish his short Memoirs, is not so certain, as that he confin'd himself to five authentic instances; which I thought fit to give the reader in his own words, as follows.

LXXV. "The first instance is by a Servant of my own, who had the trust of my barn, and nightly lay in the same: One day he told me, He would not any longer lye there, because nightly he had seen a dead corpse in his winding sheet, straighted beside him, particularly at the south-side of the barn. About an half year thereafter, a young man that had formerly been my servant, fell dangerously sick, and expecting death, would needs be carried near my house, and shortly thereafter he died, and was laid up a night before he was buried, in the same individual barn and place that was foretold; and immediately

mediately the Servant that foretold this, came to me, and minded me of the prediction, which was clearly out of my mind, till he spoke of it."

LXXVI. "The second instance is after this manner: "I was resolved to pay a visit to an *English* gentleman, Sir *William Sacheverel*, who had a commission from the *English* court of Admiralty, to give his best trial to find out gold or money, or any other thing of note, in one of the ships of the *Spanish Armada*, that was blown up in the Bay of *Topper-mory*, in the Sound of *Mull*; and having condescended upon the number of men that were to go with me, one of the number was a handsome boy that waited upon my own person, and about an hour before I made sail, a woman that was also one of my own servants, spoke to one of the seamen, and bade him dissuade me to take that boy along with me, or if I did, I should not bring him back alive; the seaman answered, He had not confidence to tell me such unwarrantable trifles; I took my voyage, and sailed the length of *Topper-mory*, and having staid two or three nights with that literate and ingenious gentleman, who himself had collected many observations of the Second Sight in the Isle of *Man*, and compared his notes and mine together; in end, I took leave of him. In the mean time my boy grew sick of a vehement bloody flux; the winds turned cross, that I could neither sail nor row; the boy died with me the eleventh night from his decumbiture; the next morning the wind made fair, and the seaman,

to whom the matter was foretold, related the whole story when he saw it verified. I carried the boy's corpse aboard with me, and, after my arrival and his burial, I called suddenly for the woman, and asked at her, what warrant she had to foretell the boy's death? She said, that she had no other warrant, but that she saw, two days before I took my voyage, the boy walking with me in the fields, sewed up in his winding sheets, from top to toe; and that she had never seen this in others, but she found that they shortly thereafter died; and therefore concluded, that he would die too, and that shortly. In the isle of *Man*, the inhabitants, under night, before burials, see lights, or a number of candles moving from ships that are at anchor on the coast, or from houses in their cities, to the church-yards, which is a forerunner of interment the next day. I had this account from a modest person that was on the island when some of these amazing scenes were observed."

LXXVII. "The third instance was thus; DUNCAN CAMPBELL brother-german to *Archibald Campbell* of *Invera*, a gentleman of singular piety and considerable knowledge, especially in Divinity, told me a strange thing of himself; That he was at a time in *Kintyre* (having then some employment there), and, one morning walking in the fields, he saw a dozen of men carrying a bier, and knew them all but one; and when he looked again, all was vanished. The very next day, the same company came the
same

same way carrying a bier, and he going to meet them, found that they were but eleven in number, and that he himself was the twelfth, tho' he did not notice it before; and, it is to be observed, that this gentleman never saw any thing of this kind before or after, till his dying day: moreover, that he was of such solid judgement and devout conversation, that his report deserves an unquestionable credit."

LXXVIII. "The fourth instance I had, to my great grief, from one *John MacDonald*, a servant of *Lauchlan MacLean* of *Coll*, who was then newly returned from *Holland*, having the charge of a captain. This gentleman came one afternoon abroad to his pastime in the fields, and this *John MacDonald* meets him, and seeth his cloaths shining like the skins of fishes, and his periwig all wet, though indeed the day was very fair; whereupon he told privately, even then, to one of *Coll's* gentlemen, that he feared he should be drowned: This gentleman was *Charles MacLean*, who gave me account of it. The event followed about a year thereafter; for the Laird of *Coll* was drowned in the water of *Lochy* in *Lochaber*. I examined both *Charles MacLean* and *John MacDonald*, and found that the prediction was as he told me; and the said *John MacDonald* could produce no other warrant, than that he found such signs frequently before, to forego the like events. This man, indeed, was known to have many visions of this kind, but he was none of the strictest life."

LXXIX. "The fifth instance is strange, and yet of certain truth, and known to the whole inhabitants of the island of *Eigg*, lying in the latitude of *56 d. 20 m.* north; longitude *14* degrees. There was a tenant in this island, that was a native, a follower of the Captain of *Clanranald*, that lived in a town called *Killdonan*, in the year of GOD 1685, who told publicly to the whole inhabitants, upon the Lord's day, after divine service, by Father *O'Rain*, then priest of that place, That they should all flit out of that isle, and plant themselves somewhere else, because that people of strange and different habits and arms were to come to the isle, and to use all acts of hostility, as killing, burning, tirling, and deforcing of women; finally, to discharge all that the hands of an enemy could do, but what they were, or whence they came, he could not tell. At the first there was no regard had to his words, but frequently thereafter he begged of them to notice what he said, otherwise they should repent it when they could not help it, which took such an impression upon some of his near acquaintance, as that severals of them transported themselves and their families, even then, some to the Isle of *Canway*, some to the Isle of *Rum*, fourteen days before the enemy came thither, under the command of one Major *Ferguson* and Captain *Pottinger*, whilst there was no word of their coming, or any fear of them conceived. In the month of *June* 1689 this man fell sick, and Father *O'Rain* came to see him, in order to give him the benefit of absolution and extreme unction, attended

attended with several of the inhabitants of the isle, who, in the first place, narrowly questioned him before his friends, and begged of him to recant his former folly, and his vain prediction; to whom he answered, That they should find very shortly the truth of what he had spoken, and so he died. And within fourteen or fifteen days thereafter, I was eye-witness (being then a prisoner with Captain *Pottinger*) to the truth of what he did foretell; and being before-hand well instructed of all that he said, I did admire to see it particularly verified; especially that of the different habits and arms, some being clad with red coats, some with white coats and grenadier caps, some armed with sword and pike, and some with sword and musket.

LXXX. Mr. SIMSON, the editor of the above pamphlet, his instance. "A Noble Peer of this nation, being one morning in his bed-chamber, and attended by several persons, when his servant had put a new coat upon his lord, a gentleman standing by, presently cried out, For God's sake, my Lord, put off that coat: and being asked the reason? He replied, That he saw a whinger or poniard stick in the breast of it. The Noble Peer, esteeming this as a mere fancy, replied, This coat is honestly come by, and I see no reason why I may not wear it. The gentleman still intreated, and earnestly craved that it might be put off; upon which debate, the Noble Peer's lady not being far off, came in, and being informed of the whole affair, intreated her Lord

to comply with the gentleman's desire; which he did; mean time one of the servants standing by, desired the lady to give it him, and he would wear it; she granted his request; who put it on, and ere night he was stabbed by a poniard, in that very place which the gentleman had pointed to in the morning. This relation I had from a very ingenious and understanding gentleman, who was grandchild to the said Noble Peer."

LXXXI. The instance given by ROBERT BARCLAY of *Urie*, the author of the *Apology for the Quakers*, concerning Archbishop *Sharp*, as the same is delivered by *Robert Barclay of Urie* his son: "Upon the third of *May* 1679, as he was travelling home from *Edinburgh* in his coach, he was murdered: It being very remarkable, that some few days before the murder, *Robert Barclay* being upon a journey to the yearly meeting at *Edinburgh*, in company with his wife's sifter, and they being early on horseback, at the East Ferry, as they passed by the kirk (which belonged to the Archbishop), close by the end of the town, they heard a most terrifying howling noise, which was astonishing; upon which they sent the servant to look into it through the windows, who could then perceive nothing; but no sooner returned to them, than the noise began again, and continued till they rode out of hearing. This account both he and his sifter gave immediately after, and she, in my hearing, repeated the same, but a few years ago, to a company visiting her at
her

her own house in *Newcastle*, consisting of quakers and others. This I mention as matter of fact, without any other reflection."

There is another kind of divination, by looking in the shoulder-blade of a sheep, goat, &c. as in a book, by which some skilfull in that occult science, pretend to read future events, such as the death of some remarkable person, in a particular tribe or family; foretell general meetings, battles, blood-sheds, &c. and in what quarter of the kingdom, or country, they are to happen: And besides will describe what numerate money is to be found in the custody of the owner of the sheep, &c. I had several instances of this kind told me, that were vouched to conviction, which I omit, as it is beyond my present purpose to enlarge further on the subject, but leave it to the curious.

However, as I happened to make mention of it, I presume the reader will forgive me, to deliver my private opinion of this kind of prediction, which, if I mistake not, is another species of the Second Sight, tho' less frequent, and seems to arise from the same source, being conveyed to the intellect, by a spiritual commerce, with the intelligent principles within us, apparently to enforce, and as a farther illustration of the Second Sight, to which it hath so near a resemblance, that by the joint evidence of two concurring witnesses, from the same original,
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the momentous truth of revelation, might be admitted and ascertained.

For, as in the Second Sight, no topic, to our comprehension (at least to mine), can be condescended upon from material causes, for the events it foretells; so in this of the shoulder-blade, the same difficulty occurs without the ministry of spiritual agents; but that being allowed, it is easy to see its usefulness, to reject and confute the uncomfortable doctrine of our modern Sadducees. Indeed there are so many tricks, and so much of legerdemain current among the professors of the *Romish* church, in these pretended miracles and revelations they ascribe to saints and reliques, in support of their absurd doctrine, which they are at a loss how to maintain otherwise from the written word of God; that it is no wonder, it should be a caveat to those of another persuasion, not to be too rash in admitting what is beyond natural powers, as it might afford a handle to those patrons of a *Pia Fraus*, to pass their impostures on others, as well as those within their own communion; but those methods of divination I have mentioned, are conveyed unto us from men without any such design; persons of all ranks and professions, who have no interest or temptation to invent and propagate ridiculous lies and falsehoods, to impose on the credulity of mankind; and therefore we owe in charity, to a number of Seers whose predictions have exactly tallied with circumstances.

stances of time and place, to believe their declarations to be candid and genuine.

Let us not, therefore, persevere in the mad folly of infidelity, repugnant to admitted principles and the sense of all learned and good men that ever appeared in the world, but, with due reverence, resign ourselves to the great Author of our beings, and endeavour to gain his favour, by the purity of our lives, and a thankful acknowledgment of the obligations he has laid on us, beyond all other terrestrial creatures. This surely should be our conduct, as we must know ourselves to be men, limited, accountable, and dependent beings. The professed free-thinker and libertine must acknowledge the truth of this conclusion, unless he take it in his head to maintain, That, because wrong principles are often entertained and built upon, there are in nature no right principles; Because error frequently prevails, there is no truth; Because art and fallacy with some, pass for solid reasoning, there is no such thing as right reasoning; Or, because there are cases in which men act on hasty conclusions, they allow to these the influence that is only due to deliberate and just reflection. When a person arrives at the height of this distempered mind, he is altogether unfit to be argued with, as he sets out with invincible prejudice, and is prepared to stifle and reject the plainest evidence, to swallow and make room for the most shocking absurdities.

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The immortality of the soul, is a truth that has been, and will be acknowledged by all modest and judicious persons, in which the most savage nations agree, and is only denied by a few, who, believing themselves beyond all others arrived at the pinnacle of knowledge and wisdom, are, as a just judgement of their daring impiety, sunk into the lowest class of fools and idiots. Had deists, atheists, libertines, or even any of their hopeful family, who deny the immortality of the soul, at any time demonstrated, that a scene such as is instanced above, may arise, and have its completion from other causes, different from an intercourse betwixt spirits; he must be excused to scatter the infection of his impious principles, tho' confessedly detrimental to individuals, and the whole race of mankind: But as no age has furnished a person so qualified, that could give any credible or tolerable account, how dreams and apparitions are fulfilled in manner and substance, as they are prefigured, without the ministry of spirits; methinks it is the height of folly to embrace new dangerous speculations, how much soever set off with all the advantage of learning and language, when they make us rather worse than better, seeing that the poison they contain, tho' delicate, operates so strongly as to shut our eyes against all evidence, and our interest, temporal and eternal.

It concerns every man, that would not trifle away his soul, and fool himself into irrecoverable misery, with the greatest seriousness, and a mind prepared,

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to lye open to conviction, to examine and enquire, whether a correspondence is maintained betwixt spirits; or if there is any truth in Revelation. All wicked men are of a party against religion and revelation: Lust or interest engageth them against it: Hence it comes to pass, that they are apt to flight, and overlook the strongest arguments, that are brought to support the credenda, and to cry up very weak ones, that have the least shadow to countenance their infidelity.

What imports us more to be satisfied in, than Whether there be a GOD, or our souls be immortal? If so, Whether, in that eternal estate which remains for men after this life, they shall be happy, or miserable for ever, according as they have demeaned themselves in this world? If these things are true, they are of infinite consequence to us; and therefore it highly concerns us, to satisfy our minds one way or other about them; and not, as atheistical men do, to be played and jested withal. There is no greater argument of a light and inconsiderate person, than profanely to scoff at religion. To examine severely, and debate seriously, the principles of religion, and the truth of revelation, is worthy of a wise man; but, to turn it into raillery, and to think to confute it by two or three bold jokes, this man doth not render religion or revelation, but himself, ridiculous.

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When a person, such as has been mentioned, who has a revelation in sleep, or awake, particularly and expressly declared the event that he supposed to be represented, in a scene exhibited before the event happened, or could possibly be foreseen by human sagacity and penetration; the truth of that revelation stands firm, and is justified by its accomplishment: And, at the same time, it most powerfully confirms the existence and agency of spirits; and, seeing we receive, in this life, many informations from visions, dreams, sounds and apparitions, that are certain and unquestionable, we have no room to doubt, but the soul released from the body, (to which she is so intimately united) will then be incomparably better enabled to exert itself, and to acquire a more consummate knowledge of what in the flesh she could not see but very obscurely, and so continue (for ought we know) to improve and advance in all science competent to creatures of our rank, to all eternity. Thus we see God has not, at any time, or in any country, left himself without a witness; but has, in every age, and in all places, for wise ends, illuminated some of all ranks, to confound and humble the pride of those conceited persons, who will admit of no truth but what agrees with demonstration; whereas, they embrace the greatest absurdities, without any evidence, but what arises from a poor ridiculous begging of the question.

Could

Could we with Newton's piercing sagacity, pry into the most extensive survey of the number, use and regularity of those stupendous systems above; even then, our apprehensions, (as Mr. Harvey observes), would be little better than those dim images, which the mole come above ground, receives on her feeble sight. To scan universal nature, and penetrate into her inmost recesses, with a critical exactness, is beyond our sphere, and is an attempt that will bring the acutest Philosopher almost on a level with the unlearned! Since to dive into the essence of things, would be impossible and impracticable by the one as well as the other.—Let us not therefore be pushed on by infidelity, beyond the length of our tether, to pretend to fathom the depth of nature, unequal to our limited capacities, and which are unattainable while we dwell in these houses of clay; but, rather seek what is obvious to find, easy to be acquired, and of most advantage when possessed. The necessary lines of our duty are few and plain; cannot be disproved by the learned; exceeded, or better accommodated for the benefit of mankind by the most exalted genius; namely, that, in the first place, we love and adore the Supreme Majesty of Heaven, from whom we live, move, and have our beings. And, in the next place, that we do to our fellow creatures as we would have them behave towards ourselves. This is the summary of our duty, in short hand; and if practised, we will find the best means to make us

easy

easy and happy in this life, and also give us the best chance of a blessed immortality.

My inference from the Second Sight, dreams, and apparitions, of the existence of spirits, and the immortality of the soul, though obvious, will, I apprehend, be against the creed of our modern Free-thinkers, who treat that awful truth, in the hours of their mirth and vanity, as the subject of profane mirth and raillery, as phantoms, or the idle dreams of superstitious brains. What madness and extravagance, thus to deride infinite wisdom, armed with Almighty Power, laugh at damnation, and recreate a jovial fancy with the most daring impiety! If any libertine think that I have failed, of setting the case in a clear light, to obtain my desired end, I would be obliged to the ablest of their formidable corps, to shew, with a greater or equal degree of certainty, from what other source the said topics are suggested: but if any one wantonly rejects so great a cloud of witnesses, without condescending on good reasons for his dissent, he deserves rather to be pitied than argued with; so that he must be left to the wretched delusion of a steeled untractable conscience.

I remember, that, in the conference which gave rise to an enquiry about the Second Sight, it was observed, that it is only seen by mean, silly, illiterate people, which is a stale objection that hath been started by others, who either wanted leisure (as
they

they thought it of no importance), or were not willing to give themselves the trouble of a fair examination; but as history, antient and modern, abound with instances of dreams, visions and apparitions, exhibited to Emperors, Kings, Princes, Generals and Patricians, the great men of Greece and Rome, and that even in this treatise before you, several of the clergy, as well as of all ranks among the laity, are mentioned, whose honour, conscience and characters exem them from being suspected to pass a cheat upon mankind, who had these impressions, by which they foretold events that came to pass: Give me leave to expect that none will insist further on that objection; and yet, if any that are incredulous and immersed in the bottomless pit of doubt, after running over so many evidences as are before mentioned, should insist to have a categorical answer of the question, to whom, and by whom, future events, (no less than the death of the living when in perfect health) are exactly foretold; I take it for generally granted, that the soul of man alone is capable of such information; as to his material vehicle it has no other excellency or pre-eminence, in that respect, beyond the rest of terrestrial creatures, since matter, *ex sua natura*, cannot act but in consequence of its being acted upon, much less is it invested with a divining quality, which would be gross absurdity to assert, and I believe such as the most conceited free-thinker would not find it his interest to own, or maintain. The second part of the proposition, by whom such no-

tices are given, is easily solved, from the answer made to the first part of the *Query*; That, as matter is incapable of free-agency *per se*, that knowledge which the soul of man receives of future events, must be inspired from, and communicated by an intelligent spiritual Being, either immediately from himself, or by appointment of an infinitely Bountifull, and only wise Creator, for the instruction of mankind, and upholding their faith in a most essential part of their knowledge, that of the immortality of the soul, without which, that of life itself would become a burden, mankind be miserable, and an horse or an ass, void of hope, fear, or any other solicitude, but instinct, would be far more happy in what the earth produces spontaneously, than the greatest monarch on earth, amidst the pomp and splendor of a court, in what luxury can invent. This last opinion may seem better supported, when we consider, that since every age has produced practical atheists and libertines, God Almighty, of his good-will and great condescension to mankind, was pleased likewise, coëval with the first dawn of atheism, in every country and age, to distribute the knowledge of future events, thereby to give such ample manifestations of his infinite power, goodness and wisdom, to those miscreants, who would not open their eyes to read the legible traces of those perfections, plainly exhibited in this visible frame of the creation, as would not only secure themselves and the generality of the race, from the frightfull infection of infidelity,

delity, but also serve to confound the daring monsters of impiety, who will not part with their sins, even when so many examples from the dead, (besides Moses and the Gospel), are brought in evidence against them.

It is no great breach of charity to suppose, that there are still in the world some frantic persons, who, under a vail, conceal their infidelity, question the existence of spirits, and the immortality of the soul; notwithstanding what the Sages of antiquity, very eminent divines, and the universal voice of nature have always proclaimed to the contrary: yet should any of these have the will and opportunity to examine, with due attention, and without prejudice, these predictions, exemplified in numberless undeniable instances of the Second Sight, it is, methinks, impossible they can be so blind or stupid, as not to open their eyes, and admit the testimony of so many examples. For, however stiff and tenacious the pretenders to free-thinking have been, or resolve to remain, against the reasons and arguments drawn from history sacred and profane, to prove order and direction manifestly displayed in all the systems that compose the universe; it is scarce credible they would be so hardy and unmanned, as to fly in the face of a current of antient and modern experience: And although they may raise dust, to cloud the testimony of the illiterate vulgar, yet this can never serve their turn, as they find in this Treatise, in-

stances of dreams and the Second Sight, ascertained by numbers to rise in judgment against them.

Having lately perused Mr. *Voltaire's* Letter to the Prince of *Prussia*, I find him paying his compliments to his royal correspondent, for the favour of sending him a little treatise concerning Mr. *Wolfe*, whose metaphysics he regards as one of the utmost efforts of human genius; and seemed very fond of another treatise from the same hand, upon the immortality of the soul, and other articles of the highest importance: But, if the celebrated *Voltaire*, in his retreat, and among his philosophic inquiries, should deign to relax his mind, and cast an eye on this small performance, (which does not appear in the pompous dress of learning, or studied periods), he would perhaps find it more concise and expressive, to give intire satisfaction about the immortality of the soul, than what he could gather from *Wolfe's* or any other system of metaphysics: Seeing researches, and investigations in that way, are painful, tiresome to the memory, very, very often puts the understanding to a nonplus, and draws on the mind to a bottomless ocean, without shore, without limits; whereas the knowledge we receive from admitted facts of the Second Sight, and dreams, is short, easy and without labour; level to all capacities, and renew in the mind of man what revelation dictates, and all that can be desired to confirm the existence of spirits, and the immortality of the soul. It is indeed matter of just regret to all serious persons,

sons, who, under the awful influence of their faith, dare not allow themselves that boasted freedom of thinking, which others of another turn glory in, and are so fond of, that severals who have acquired a distinguishing reputation in sciences and the Belles Lettres, should aim a stroke at religion, unavowedly, under the odious name of superstition; and treat those they call the ambassadors of the Divinity, and the interpreters of his will, in a most scurrilous manner, loading them with the black imputation of intrigues, avarice, and pride. What renders the declamations of those fine gentlemen, who move in another sphere, more liable to suspicion, that they have not the interest of true religion very much at heart, is, that they are silent, or not at leisure to take notice of the unanswerable evidences that support it; either from the visible undeviating course of nature, under the direction of an all-wise and powerful Being; nor from the revelation of his will to mankind: the force and use of which, however they may cavil, they are not able, with the utmost stretch of their refinements, to banish or bring in question.

The manner whereby the soul and body are united, and how they are distinguished, is wholly unaccountable and a mystery to us; we see but one part, and yet we know we consist of two.

These who preach up the belief of Second Sight or revelation, cannot, by so doing, propose any tem-

poral advantage to themselves. But this is not the case with those who oppose this doctrine: And so we must take the liberty to enquire, Do they lead better moral lives than others? Are they more just in their dealings; more chaste, temperate or charitable?

Nothing at all of this appears in them; but, on the contrary, their whole intent is to overthrow all religion and revelation, that they may gratify their vices, without any reproach from the world, or a check from their own conscience. It should be considered, that raising difficulties concerning the mysteries of religion and revelation, cannot make them more wise, learned or virtuous, better neighbours or friends, or more serviceable to their King and country; but whatever they pretend, will destroy their inward peace of mind, by perpetual doubts and fears arising in their breasts, which they cannot smother by their own chimerical fancies, nor indeed any other way, than a hearty acquiescence, in faith and practice, to the dictates of natural and revealed religion. Thus you see the matter is brought to this issue, that we must believe what God has been pleased to reveal in scripture, together with our own plain discoveries and observations, or tamely give up our holy religion to atheists, infidels and free-thinkers.

And now, by what is lately observed, and what is scattered throughout the whole of this treatise, it

is very obvious, that the notion of the existence of spirits, and the immortality of the soul, which the heathen world, in the earliest times, and the philosophers of *Greece* and *Rome*, with great care and labour found out, and adopted from the light of unassisted nature, is brought more fully to view, under the gospel dispensation, and has continued in several ages and countries, to be more and more illustrated by numbers of examples, levelled to the meanest capacity, which the most abandoned sceptic or libertine cannot possibly question, if he believes any truth, or admits the testimony of his senses.

To conclude: If in the foregoing observations, the candid reader find any thing to please him, I have partly my aim; and tho' they should not come up to his wish or expectation, I shall at least have the satisfaction, that they may employ the pen of others better qualified to remove their scruples, by treating on my broken hints with greater strength and accuracy.

THEOPHILUS INSULANUS.

A P P E N.

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A P P E N D I X

T O T H E

T R E A T I S E

O N T H E

S E C O N D S I G H T,

D R E A M S, A P P A R I T I O N S, &c.

SEEING some men are unhappily possessed of strong prejudices against all revelation, and the immortality of the soul, that a few instances will not be sufficient to gain their assent to these momentous principles ; The Author of the foregoing Treatise, has thought fit to add some more equally authentic, as follows :

LXXXII. The Reverend Mr. OGILVIE, one of the ministers of *Aberdeen*, relates, That Colonel *Ogilvie*, of his acquaintance, had given in too much to the fashionable vices of the age, and having a comerade of the same turn, who, as well as he, questioned the being of a God, and the immortality

lity of the soul; they entered into a compact, that, if it was possible for departed souls to re-animate their bodies, whoever of them died first, should appear to the survivor. Thereafter, his friend having gone abroad, and as the Colonel sat in his chamber at home, he saw him enter, and arose to salute him; but he put off the ceremony, saying, He only came to acquaint him there was a God, and that he was himself condemned; upon which he disappeared: The Colonel having marked the day, hour, month and year, found out, that his friend dropt off the stage precisely at that time, which so reformed him, that he became and continued remarkably pious all his days. I had this relation from Mr. *Niel MacLeod* minister in *Mull*, who had it from Mr. *Ogilvy* minister, and he from the Colonel, who appeared ready and fond to satisfy any that inquired about it.

LXXXIII. BARONIUS giveth an example parallel to the above, of *Marcilius Ficinus*, who being in a dispute with *Michael Mercatus* about the immortality of the soul, they agreed, by a solemn vow, that whoever of them died first should appear to his friend, and give him certain intelligence. It was *Ficinus* his fate first to die; and, not long after this mutual resolution, he was punctual to his promise: *Mercatus* being very intent on his studies in a morning, heard a horse riding by with all speed, and observed that he stopped at his window, and then heard the voice of his friend *Ficinus*, crying out

out aloud, *O Michael! Michael! vera sunt illa*; Those things are true: whereupon he opened his window, and espied *Marcillinus* on a white steed, called after him, but he vanished out of his sight: he sent instantly to *Florence* to know how *Marcillinus* did, and understood that he died about that hour he called at his window.

LXXXIV. Much to the same purpose, is that famous and well attested account of the appearance or apparition of Major *GEORGE SYDINHAM*, to Captain *Thomas Dyke*, both of *Sommerfet-shire*; attested by the worthy and learned Doctor *Thomas Dyke*, and Mr. *Douch*, to whom the Major and Captain were intimately known, as may be seen at large in the first volume of Mr. *Flavel*, Folio edition.

LXXXV. The apparition of the ghost of Sir *George Villiers*, (to the Duke of *Buckingham*, giving three several warnings), by his servant Mr. *Parker*, is a known and well attested story.

LXXXVI. I will add one more, much of the same kind, delivered to me by *Rory MacLeod*, son to the deceased Mr. *Norman MacLeod*, sometime minister of *Kilmuir*. In the year 1745, *Jonathan Easton*, living at *Newport* in *Rhode island*, having got a young girl, fourteen years of age or thereby, of the natives, in his service; and sometime thereafter, he and his wife taking a jaunt into the country,

country, left the charge of his house to the said young girl ; and among other things a garduine of rum. An Indian girl that staid in the family, had a passion for the rum, and made frequent demands on the house-keeper for some of it ; but she not complying, the Indian maid rose up against her, broke her neck and threw her body into a draw-well : Mr. *Easton* on his return missing his house-keeper, asked of the *Indian* maid about her ; who answered, That soon after he went off she left the house, but did not return : About a month thereafter, as Mr. *Easton* was in bed, he saw an apparition between sleep and awake, informing him, the *Indian* girl had murdered his servant and thrown her into the draw-well, of which he at first did not take notice ; but the scene being thrice repeated, he considered there might be something in it ; whereupon he called one of the town-council, and both going to the well, found the body of the girl, and thereupon seized the *Indian* maid, who immediately confessed the murder, for which she was executed. My informer, who is a person of unquestionable candour, being present at her execution.

LXXXVII. The same gentleman told me, That he being at sea, they had lost their wood-axe in a storm, so that in three weeks, for want of it, they could not kindle a fire, as their burn-wood consisted of large logs : On a morning the shipmaster called to him, (being then mate), and told him he dreamed the missed hatchet was, in the storm, thrown

thrown under the cabouch or fire place, with the edge inward, covered with a piece of bark; whereupon he straight went to deck, searched for, and to his great joy found the hatchet in the situation above narrated, which was very providential, as they wanted fire so long to dress their victuals.

LXXXVIII. DOCTOR PRIDEAUX mentions a most remarkable dream, that *Alexander* the Great had of the *Jewish* High-priest at *Dio* in *Macedonia*, inviting him to come over to *Asia*, to take possession of the *Persian* empire; and how *Alexander* thereafter paid homage to *Jaddua* the High-priest, on his coming out of *Jerusalem* to meet that conqueror: As you have it at large in page 487 of his Connection, Edition vi.

LXXXIX. The Duke de SULLY mentions in his Memoirs, That as he was at night fortifying the castle of *Passy*, he saw distinctly two armies in the air; and that, the next morning, as he was reflecting on the same surprizing appearance, he had a letter from *Henry IV.* then King of *Navarre*, acquainting him, That the Duke de *Main's* army being joined with the *Spaniards*, was ready to give him battle, which happened the day following at *Ivory*; as may be seen at more length in the said Memoirs, page 353. It is true he says "Je ne sçay si il est réalité ou illusion." But *Dovilas*, who wrote the history of those times, is more express, and describes the phænomenon, *livre II*, in all the fright-

ful circumstances that attended it, as seen by the whole army.

Xc. There was such another phænomenon observed at *Borreray* in *North-Uist*, before the Duke of *Cumberland's* decisive victory at *Culloden* over the rebels, of which I was informed by persons of unquestionable credit, several of whom are still living. This was such a finishing stroke to the rebels, as saved three Kingdoms from oppression and slavery, exercised in preceeding reigns, of which the *Irish* massacre, and hot persecution in the time of *Queen Mary of England*, and others who sat on the *British* Throne before and after her, afford mournful, never to be forgotten, memorials.

Xci. TACITUS relates, The people of *Regium Lepidum*, took notice on the day of battle at *Bedriachum*, that a bird of uncommon form, such as was never before seen there, perched upon a neighbouring grove much frequented, and that neither by the great concourse of persons that passed by, nor by a flock of other birds flying about her, was she terrified or driven thence, till the moment *Otho* put an end to his life; she then instantly disappeared; and by such as compared the conjuncture with the events, the beginning and end of this miraculous appearance, were found exactly to coincide with the death of the Emperor.

Xcii. The Emperor VESPASIAN, seized with a
passion

passion for visiting the residence of the Deity *Serapis* at *Alexandria*, to consult him about the state and fortune of the Empire, commanded all men to retire from the temple, and then entered himself: Whilst he was intent on contemplating the image of the Deity, he perceived behind him one of the grandees of *Egypt*, named *Basilides*, whom he knew then to be several days journey distant from *Alexandria*, and confined by sickness: He examined the priests, Whether *Basilides* had that day entered the temple? And asked such as he met, Whether he had been seen in the city? Which they all denied. Then, by horsemen purposely dispatched, he fully learnt, That he was at that instant eighty miles from thence; and then he understood the vision to be divine; and from the name of *Basilides*, inferred an effectual answer. If any are curious for a further detail, he will find it at more length in *Tacitus*, from page 270 to page 273, in *Vol. 6.* of *Gordon's* translation, *lib. 4.* *Dublin* edition.

XCIH. Before the total destruction of *Jerusalem*, under the conduct of *Titus* the son of *Vespasian*, many prodgies were seen in the air, city, and temple, all portending the utter ruin of that famous Mistress of the East, conform to our Saviours prediction; such as a comet hung over it for a whole year, in the figure of a sword; a wonderful light about the altar, a little before the revolt, at the ninth hour of the night, and continued for the

space of half an hour as bright as day. Upon the celebration of the Paschal feast, at the same festival, a cow was delivered of a lamb in the middle of the temple; and the eastern gate of the inner temple, all made of solid brass, and so heavy that it was as much as twenty men could do to shut, besides that it was fastened with iron bolts and bars, mortised into a huge threshold of one entire stone, about the sixth hour opened of itself.

XCIV. Some time after the festival was over, (which is more directly to my theme), in the month *Artemisius*, there were seen by many up and down the air, before sun-set, chariots and armed men all over the country, passing along with the clouds, round about the city: And what is equally, if not more wonderful, four years before the war commenced, when the city was in profound peace, and flowing in plenty, one *Jesus*, a plain country fellow, coming to the feast of tabernacles, broke out on a sudden into this exclamation, "A voice from the east, a voice from the west, a voice from the four quarters of the world, a voice to *Jerusalem*, people and temple, &c." And this was his cry, day and night, in all places and through every street. Upon this behaviour, being brought before *Albinus* the governor of *Judea*, he was severely lashed, which he bore without tears or supplication: After his bad usage, he kept silent until the war broke out, and then he took the tour of the wall once again, crying out with a stronger voice than

than ordinary, "Woe to this city, temple and people; concluding, woe to myself;" and at that instant was taken off, or beat down by a stone from an engine. If any wants to know these amazing passages more fully, he will find them insert, from *page* 1643 to *page* 1645, *inclusive*, of *Josephus's* History of the *Jewish* war. *Lond.* 8vo.

Numberless are the examples from sacred and prophane history, of dreams, visions, and apparitions, to persons of all ranks and professions, in every age and country, that have been exactly fulfilled according as they were represented: From which, what is above observed in the foregoing Treatise on the Second Sight, we may as clearly infer, as two and three make five, that, though the extraordinary methods to enquire of God by *Urim*, *Thummim*, and those especially called to the prophetic office are now ceased, yet there is still an uninterrupted correspondence kept up and maintained between other intellectual beings, natives of unknown regions, and the inhabitant that is within us. And now, as, by so many authentic proofs of future events, the awful fundamental truths of religion are plainly discovered, and, in spite of cavil and objections, fully established; so any, who is not resolved to continue infidel at all hazards, may plainly perceive, that these preternatural informations, bearing the great seal and stamp of divine credentials, are manifestations intended to uphold our faith, comfort us under private or public afflictions, and

govern our practice in the indispenfible duties towards God and man.

*Copy of a Letter from the Reverend Mr. Donald
M^rQueen minister in Trotternish.*

To the Author.

Dear Sir,

22^d December, 1756.

I Had the pleasure of your favour yesterday. As I was going to church this morning, my wife was in labour of a daughter, and your servant is pressing for an answer:

Inunc, & versus tecum meditare canoros.

It is as ill to play the philosopher as the poet on such an occasion: Plain truths do best. Different persons have their favourite subjects: Dreams and apparitions have never been mine; for I could dream sensibly neither a-sleep or awake: and therefore, I have never taken the matter into serious consideration, any further than for winter-talk by a fire-side, until Mr. Mackenzie the surveyor, and some agreeable converse with you, set me a-thinking, there might be something more than amusement made of it. Though the religious and pious uses to which you apply your labours, might be a bait to tempt one of my cloth to yield to some degree of assent, when there should be not a great deal of solidity at the bottom: And I must own, when the impression of your arguments, enforced as they were, with lively action and pathos, wears off, that I am apt to fall again into my infidelity;

So

So strong are the prejudices of education, if one is not very willing, and at much leisure to correct them. Yet Sir, as your design is good, whether the materials you have put together to promote it be so or not, they may be level to the capacities, or more properly speaking, to the turn of thinking among some men; it signifies little, whether I am of the number or not. I will throw in my mite as far as my memory can serve me, with the greater pleasure, that what I intend to say, will justify a person I so much value; to your own reflexions, or the captious humour of any body that pretends to be surpris'd at your dealing in such an uncommon out-of-the-way subject. I never did, nor never will seriously clatter with the superstitious vulgar, the great vulgar, or the small, on that head, credulous as they are, and much given to fiction, I rather chuse to point out the first-rate authors of antiquity, the Greek and Roman historians: Upon every disaster, upon every revolution of state, among the clusters of prodigies heaped together, monstrous births, cows speaking, and even oak-trees, &c. Have you not voices more than human, men and women? appearances of more than human size? by which phrase they mean to attribute some kind of divinity to the vision, *Brutus's Videbis me iterum Philippis*. You have a more than human shape, addresses *Cyrus* in *Xenophon* before his death; in these words, or something like them: "Prepare for entering the company of the gods." *Jaddua* the high priest's appearance to *Alexander* the Great

in

in *Josephus*, if you can believe a conqueror, that could bribe the priests of *Jupiter Hammon*: And many more that might be added. Besides numberless authorities from the poets, whose business it is to preserve probability and imitate the truth, I will quote but one from the Prince of the Clan, *Visa mihi ante oculos et notâ major imago.* VIRG. I am troubled with the midwife of the house, I wish she may deliver me of a bright thought again I return. Well! *Waterstein* and others of his humour, that do not deal in speculations of this kind, will say in answer to all this, That these fights have been common only among the more ignorant people, the *Highlanders*, the *Laplanders*, and the inhabitants of *Topinambo*; disappear with, as we improve in knowledge: And that, in civilized countries, they are the creatures of fear, the most head-strong and visionary of all the passions, on high and important occasions! *Tacitus* has the same thought; I remember the phrase, but it looks like pedantry to crowd Latin in a letter, though on a learned subject; take it on my word, there is something in this observation, and that may be sometimes the case; but who will not say, that there are not exceptions? I will give you one instance more to your taste and purpose, than any thing I have said hitherto, and that from the author I mentioned last.

“XCV. CURTIUS RUFUS, supposed by the learned, to be the writer of the well known History of *Alexander* the great, meanly descended, went in the
retinue

retinue of a Questor into *Africa*: A woman of more than human size made up to him, and desired him to return to *Rome*, where he should enter into the highest offices of state, and that he would at last come in quality of Pro-consul to *Africa*, where he should die. Every thing befell him according to the prediction. Of him *Tiberius* said, (for a cover to the lowness of his birth, when he got the consulship for him), that *Rufus* was only descended of himself. When he returned Pro-consul to *Africa*, the same vision appeared to him; he fell sick, and tho' there was nothing unlikely about him, he knew for certain he was to die. I the rather quote this story, that *Pliny* the younger, who does so much honour to the christian religion, (tho' a pagan); as he shewed great justice and clemency to the professors of it in his own time. When I have done, I will see and point out the letter to you; as you will find a great deal more to your purpose.

“XCVI. A fine house at Athens, left desolate for being haunted with a ghost which trailed a ginging chain after it. *Athenodorus*, the Philosopher, hired the house, and dispossessed the ghost. The story is too long for this place.

“XCVII. You see next a free'd man of *Pliny's*, and other two boys at the university, who had their heads polled by a brownie (we would, I believe, call him so): *Pliny* on the faith of these instances, puts the question to his friend, Whether Phantoms, (as he expresses)

expresses it) have any real existence, or divinity in them? or whether they are vanity or emptiness, that receive their only reality from our fear? I wish we had his answer, which would perhaps remove scruples, and cast more light on your Treatise than all the pens in *Sky* put together: But will any one be thoughtless enough to say, that the subject is below the dignity of your pen, when *Pliny* presses his friend, to write a disputation upon it, and give the arguments on both sides their full force?

“Forgive the length of this letter, and, according to my promise, look to the 27th Letter of the 7th book of *Pliny’s* Epistles; and am, with my compliments to your lady and daughter, Dear Sir, Your most obedient humble servant. *Donald MacQueen.*”

The Author’s Answer to the above Letter.

Reverend Dear Sir,

I had not been so long silent to your last, but that I was informed, after I had received that favour, you was visited with the heavy affliction of losing your bosom-companion; a misfortune that must have ingrossed your thoughts so much, as to render you incapable to receive relief from any other subject, or amusement, for some time: The grief that seizes a person on such a dismal occasion, is so violent and headstrong, that by endeavouring in the beginning, to confine it to certain bounds, inflames it the more. As time, that great devourer, with a pious resignation to the will of heaven, may have worn off, or abated.

abated the first pangs, and mournful reflections, due to the memory of the deceased; give me leave to offer this trouble, which aims to give you a truce from thoughts that may offer to break in upon you, in your closest retirements. It would make me proud to know that my arguments for the Second Sight had made impressions upon you, unless at the same time you had told me they soon disappeared, and that you was apt to relapse into your former infidelity; it was indeed some time before I was made a convert to it myself, tho I had heard many stories of that kind from several good persons: What made me enquire more narrowly into that subject, was in consequence of a conversation I had with Sir *Richard Steele*, who engaged me to search for instances of it, well attested, which, if I took the trouble to send him, he would improve to confute those irreligious persons, whose system of faith is the same with that of the *Sadducees*, mentioned in Holy Writ. To succeed in what I had undertaken, and to promote so good a design, I have now and then, with my utmost care, examined what truth might be in these prophetic predictions; and as I at first entertained a suspicion, that some of them were spurious, have been the more diligent, to separate the genuine from those that had the least appearance of falsehood; that I might be provided of proper materials for a Treatise on that subject.

I am not surpris'd, that Deists or Libertines, (of which I am sorry we have such swarms in this degenerate age) should endeavour to run down the force and scope of my arguments; as they are levelled to destroy their impious and uncomfortable principles: But as mine are seconded by authentic evidences, and that they have none to support the pernicious articles of their creed; I cannot imagine, that any pious person, much less one of your cloth, will adopt opinions without foundation, that cannot exist, even in imagination: Whereas there are myriads, (as I may say) of instances, to prove, that the Second Sight, dreams, &c. have their completion, from intelligence, and a divine impulse. And it is certain, my adversaries cannot possibly maintain, that any prediction of future events has happened, or can come to pass, from any known property in matter, the passivity of which is agree'd upon by all persons, how much soever they may differ in other respects. Tho' *Livy*, that learned, eloquent, and accurate historian, (out of compliance to the humour of his nation, and the general superstition which prevailed in that age,) hath related stories that seem improbable and fictitious; yet a few of these should not derogate from, or discredit, a much greater number of facts, equally certain, and better attested, as the former seem fabulous: Among those that are well attested, I reckon the south-sayers prediction to *Cæsar*, of the ides of *March*, with *Cæsar's* and *Calpurnia's* dreams, the last night of his life; as also the apparitions to *Cyrus*, *Curtius*, *Rufus* and
Brutus

Brutus, a little before their deaths; with many more that might be brought from history, too numerous to be crowded in the compass of a letter; but you will forgive, to remind you of one you pointed out in *Pliny's* Letters: After that great minister informs his friend *Licinus*, of two instances he had by report from others, he gives him two more from his own knowledge, which he had no room to question, as the one sprung from the same source, appeared to be in corroboration of the other. And before I conclude, I must desire your patience, to inform you of an instance, something parallel to the last, as follows:

“XCVIII. Sir NORMAND MACLEOD, playing at tables in his own house, with the steward of *St. Kilda*, the latter having the worst of the game, who, after throwing the dice, was much puzzled how to play the throw with safety, a stander-by, who had no skill, or never played at tables, desired the steward to alter and replace two of his men in different stations which he pointed at; whereupon Sir *Normand* being offended, enquired how the D—l he came by that knowledge? The man said, That *Brown* coming in, and, as he looked on, pointed with a wand in his hand at the movements he named, and so disappeared.—Should any sceptic fall in your way, whose faith is to have none, please enquire of him, if he can point out any prediction arising from natural causes, which has at any time been fulfilled: But if he can give no instances this way (as

indeed he cannot), it is a sign he must give up the cause, and acknowledge, that the predictions exactly accomplished as they are prefigured, and the testimony of unquestionable authority from history, antient and modern, to establish their credit, must exist and arise from the influence and ministry of spiritual agents: But what need have we to borrow instances of Second Sight, dreams, or apparitions, from *Greek* and *Roman* authors, or to seek after them in ages more remote, when polytheism and superstition had over-run the whole heathen world, seeing we meet with numbers of such examples at home, from our own acquaintance and contemporaries, persons of several ranks that have filled all offices among us, and who are remarkable for candour, as they are distinguished by probity, good sense and integrity. Are there any charms to grope in the dark, to launch out into a wide ocean of uncertainty, without guide or compass, or, in imitation of *Don Quixotte*, to roam after new chimerical discoveries? If men are mad enough to be fond of such extravagancies, they are surely to be less envied than pitied. I am sensible, that authors generally are partial to the offspring of their mind, as parents are towards their progeny, which would make it reasonable in them to be directed by *Mr. Pope's* opinion, in his excellent Essay on criticism.

“*Trust not yourself; but your defects to know,*

“*Make use of every friend and every foe.*”

But I find the pleasure of talking to a friend I so much value, has led me further than I intended to

go, and so must conclude, without offering any apology for the length of this letter, but that I am very affectionately, your most humble servant, T. J."

Copy, Letter from Allan MacDonal, younger of Kingsborough, Esq; To the Author.

" Dear Sir, 22d December, 1756.

AS I will be always fond of obliging you in whatever lyes in my power, I here send you a short narration of such facts as are vouched to my knowledge, concerning the Second Sight and dreams, to support which, I am, and will still be willing to contribute.

" XCIX. ALEXANDER MACDONALD, *alias MacRanald, Vic. Uiston* (a person of known courage and honour), coming from *Slate* to my father's house, in the year 1747, we accidentally fell upon the subject of the Second Sight, which induced him to give us the following account. About five o'clock at night, he and half a dozen more, all honest tenants, came into the change-house of *Kilmore* in *Slate*, about a pistol-shot from the kirk, to take a moderate refreshment, it being in the month of *December*, then cold frosty weather; about an hour after coming in, he accidentally went to the door, which fronted the kirk-yard, saw, to his great surprizæ, the whole kirk-yard was covered over with men; not only so, but heard the confused murmur of their speech, yet not so as to distinguish word by word, or to understand any part thereof; the moon was so bright, that he discerned a croud

about the place of burial distinctly, belonging to the family of *MacDonald*, and the rest of the company dispersed in two's and three's over the whole church-yard. After he had sufficiently satisfied his curiosity, he went into the change-house, and told the company what he had seen, who immediately sprang to the door, and had the same sight for the space of twelve minutes, and then it gradually vanished from their sight, they being ten in number. The wife of the house, her daughter and servant, are still in life, who were of the number that saw this vision; and, it is observable, that a month thereafter, the old Lady *MacDonald* was buried in the very spot where they imagined to have seen the throng of the people."

"C. In the year 1751, ARCHIBALD MACQUEEN, son to the deceased Reverend Mr. *Archibald MacQueen* late minister of *Snisort*, leaving his father's house on a *Thursday* morning, in the month of *October*, went across the hills of *Trotternish*, to a place on the east-side called *Rigg*: in his way from thence to *Tottarome*, about four in the afternoon, he was taken with an apoplectic fit, of which he died on the spot, tho' within a pistol-shot of Mr. *Nicolson's* house, who, by his profession is a Physician, and saw him drop, and ran in vain to his relief: It was so late, that it was deferred to send word to his father till day-break, as there was a hill of six miles between both villages: But that night, betwixt the hours of eleven and twelve, af-
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ter Mr. *Archibald* and his spouse had gone to bed, they heard a lamentable noise about the house, as it were women mourning; whereupon Mr. *Archibald* ordered people immediately to look out what the matter was, but they saw nothing, so went to bed; but no sooner were they laid down, than they heard the same lamentation and clapping of hands, which is a *Highland* custom with women to express their grief for the loss of near friends; so he ordered two out again, who surrounded the house, but saw nothing: In twenty minutes thereafter, they heard howling and lamentation a third time; on which the good-wife of the house, and her sister, surrounded the house, but saw nothing. The landlord being a weak tender old man, about eighty years of age; the whole family slept no more; and about eight o'clock in the morning, an express arrived from *Tottarome*, acquainting them of *Archibald* their son's sudden death: whereupon the whole family were in an uproar of cries and lamentations; so that the former was a sure forerunner of the latter. There are plenty of people still living to attest these facts; besides that I had the former told me in my father's hearing; and Mr. *Archibald*'s wife and servant told me the other more than once."

"CI. In the end of the year 1744, fourteen persons saw a large vessel coming in below *Kingsborough*, in the dusk of the evening, and drop anchor in the entrance of *Lough Snifort*, a very uncommon har-

bour, which surprized us all: This fight we had till night deprived us of it; but next morning there was no vessel to be found, so that we all agreed it to be the Second Sight, which was soon accomplished; for Captain *Ferguson* being in search of the young Pretender, with the *Furnace* sloop of war, anchored exactly in the dusk of the evening, in that unusual place above-mentioned, half a mile below the house of *Kingsborough*.”

“CII. ALEXANDER MACDONALD of *Kingsboruogh*, (when living in the possession of *Aird*, in the remote end of *Trotternish*), dreamed that he saw an old reverend man come to him, desiring him to get out of bed, and get his servants together, and make haste to save his corns, as his own whole cattle, and his tenants cattle also, had got out of the fold, and were in the middle of a large field behind the house; he awaked and told his wife, with whom he consulted whether he would rise or not; but she telling him it was but a dream, and not worth noticing, advising him to lie still, which he obeyed; but no sooner fell asleep, than the former old man appeared to him, and seemed angry, by telling Mr. *MacDonald* (then of *Aird*), he the old man was very idle, in acquainting him of the loss he would or had by this time sustained by his cattle, and seemed not to heed what he said, and so went off. Mr. *MacDonald* awaking the second time, told this to his wife, and would be at rising in any event, but she would not allow him, and ridicul-
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ed him for noticing the folly of a confused dream; so that, after attempting to get up, he was, at his wife's persuasion, prevailed upon to lie down again; and falling asleep, it being now near break-of-day, the old gentleman appeared to him the third time, with a frowning countenance, and told him he might now lie still, for that the cattle were now surfeited of his corn, were lying in it; and that it was for his welfare that he came to acquaint him so often, as he was his grand-uncle by the father; and so went off. He awakning in about an hour thereafter, arose and went out, and actually found his own and his tenant's cattle lying in his corn, after being tired of eating thereof; which corn, when comprized, the loss amounted to eight bolls of meal."

"CIII. About eight years ago, six tenants in *Garafad*, being in the wood with a boat, and on their way homeward, within sight of their own houses, were lost; on which the whole country people on that side, were employed for six days, endeavouring to find out their bodies, but all to no purpose. In ten days thereafter, a tenant's wife in *Garafad*, told, that one *MacLeod*, (being of those that perished in the boat), told her in her sleep, that they needed not look for his body at so great a distance from land as they did, for that he lay in a cave by such a name; which, upon examination, was found to be true. Many more instances I could have given, but

but had not time to insert them. I am, with compliments, dear Sir, your very humble servant,

ALLAN MACDONALD."

"CIV. P. S. " One instance more of the Second Sight, take as follows: For two years together, none of the Mrs. of *Garafad's* women would stay in her kiln, because of a corpse in its linens, they frequently saw on the kiln-grish, or where corn is dried, a very unusual place indeed to lay corpse on! But it happened, last year, that one *Mac-Phail* from *Gearlough*, with his whole crew, except one, were lost near *Garafad*; one of the corpse being found that evening, was carried on a bier, and left in the kiln on the drying place; as the whole people expected to get the rest of the bodies immediately, they did not wait to go to a house with the one they had found; and, so that corpse remained in the kiln all night; which every body remarked as the fulfilling of the Second Sight, which had been seen in the kiln before."

Copy letter from Mr. Donald Martin of Beallach in Trotternish.

To the Author.

" Dear Sir,

27th December, 1756.

YOUR favour I've received by your servant the twenty-sixth current. In answer to it please know, That I am so much a stranger to the
Second

Second Sight, that I'm sorry you can be little the better of any thing I'm able to write you on that subject; only these instances I told you when last together, which if you think deserve a place in your Treatise, I will here relate as follows:"

"CV. Upon the first of *January*, 1733, three boys were late at night travelling together from the *North of Duntulm*, to the place of my residence at *Bellach*; the weakest of them, a boy of twelve years of age, walked a musket-shot behind the rest, and gave such a terrible cry, as alarmed his comrades much: Upon their asking him what the matter was; he answered, That he was surrounded with some hundreds of men, and was surpris'd they did not see them likewise; upon which they told him there was no such thing, otherwise one of them would see the same; when he, with difficulty, (as he alledged), came up to his comrades, he pointed out a certain spot, and told them there was a gentleman riding on a white horse before the crowd; then he cried out, that another rider had fallen from his horse, in a place hard by them: In short he confounded the other boys, pointing at the different sorts of people about him: They came to the house and told me, and others still living, how much the boy surpris'd them, by what he alledged to have seen: I called him before the company, and asked him what was the matter; he told me every word as above. However, no notice was taken of it until the month of *December* thereafter. That the

Tutor

Tutor of *MacDonald's* Lady died, and there were a great number of people at the interment, so that the usual road was too narrow for them; the Tutor ordered them to go on that road on which the boys had been travelling the preceeding *January*. Upon this, what the boy had told occurred to me, being in company, and was resolved to take notice if any was to fall from his horse, in that place pointed out by the boy: The Tutor's horse coming up to that very place, sunk in a bog, that some of the people brought him out of his saddle for his safety; and *Donald Nicolson* late tacksmen of *Talm-tean*, was riding on a white horse before them all. As, for the other instance, there was no more of it than what I told you before; and, as it was seen by myself, it was exactly fulfilled next day. This, with the compliments of the season, is all that occurs at present, and, I am, with all due regard, Dear Sir, your most humble and obedient servant,

DONALD MARTIN."

CVI. Upon a certain day as he came from his bed-chamber to his dinning-room, he saw distinctly a neighbouring person among his domesticks, whom he knew, and distinguished his garb, but as he was to speak with him, vanished away; but next day, saw the same man in reality as he had seen him the preceeding day in imagination.

I had lately a letter from one of the priesthood, hereto annexed, wherein he was pleased to start an objection

objection

objection against the Second Sight and apparitions, tho' he is otherwise a good, learned and pious man. He seems to apprehend, That tho' a persuasion of these preternatural communications, could be so managed as to obtain credit; yet a prevailing opinion of this kind, might be hurtful in its consequences, as it would be apt to excite and lead us to superstition, to which severals of the unlearned, especially, are already disposed, and perhaps constitutionally inclined. This is pursuing an objection, which the doctors and prelates of the Romish clergy make use of, for locking up the Word of God from the vulgar, lest they might pervert the text to their own condemnation. But it would not be expected, that a protestant divine will turn advocate for what bears affinity to this impious tenet, which puts so great a restraint on the laity, in opposition to a positive command, to search the Scriptures; for doing of which, the *Bereans* were so much commended. Will the laborious bee leave off the exercise of his toil, in extracting honey from flowers, so beneficial to their own common-wealth, because insects of a different order extract poison from the same herbs? But as I have exposed the absurdity of this way of reasoning in the sequel of this treatise, shall not further insist here, but refer thereto; only give me leave, once for all, to observe, that there can be nothing of greater importance to mankind, or of more use to society in general, than to have a clear and thorough persuasion of the existence of spirits, and the immortality of the soul. I have

contributed

contributed my endeavours to obtain this end; and, by the blessing of GOD, I persuade myself, I could not lay out my time on any other subject to greater advantage.

*Copy, Letter from the Reverend Mr. Donald MacLeod,
Minister at Glenelg.*

To the Author.

“ Dear Sir,

15th February, 1759.

I Had the favour of yours, where, with no small satisfaction, I perused your curious and accurate observations on the causes of Mr. ——’s tender state of health; he is indeed a kind of Barometer, as you not improperly call him; for every change of the air, produces a change in his health. I have not seen him since the receipt of yours, to communicate to him your philosophical remarks on his constitution. A few days after I was favoured with yours, I went to A——le, when the B——e was so good to send one of his servants express for the Serjeant, in his own name and mine, but he refused to come to us: I made a second attempt some time after that, but he kept out of the way. He took it into his head, it seems, that it was not safe for him to throw himself in our way, as we blamed, or rather threatened him last year, for unseasonably publishing some of his predictions”.

“ CVII. By

“ CVII. By which he possessed two women in this country, with a notion that they were to die in child-bed, which fell out accordingly: And which, we in a great measure imputed to his having filled their heads with those apprehensions. To tell you the plain truth, though in compliance with your commands, I used my endeavours to get the serjeant, yet I find myself so ill qualified, and so little inclined to meddle with that subject of the Second Sight, That I would with much greater pleasure serve you any other way, whether you are in a peculiar manner fitted by nature for that nice and intricate study of the deuteroscopia; or, which is equally reasonable to suppose, whether you are possessed of that *versatile ingenium*, which *Livy*, I think, ascribes to *Cato*, and by the superior strength and improvement of which, like that celebrated *Roman* whatever you apply yourself to, but never so short a time, will appear to the public to have been the whole study of your life. It will be granted, that you have handled that intricate and seemingly incomprehensible subject in so masterly a way, That what *Dryden* said of *Shakespear* upon a like occasion, may, with equal propriety, be applied here:

*Shakespear's magic could not copied be ;
Within that circle none durst move but he.*

“ At the same time I humbly think, but with all submission, that T. J. would do himself no less honour,

and would do a more substantial service to society, did he turn his thoughts and application to those subjects, that have a more direct and immediate tendency, to make us good and wise men. However good your design is, and however well you adapted the prosecution of the subject to that design; still that subject of the Second Sight is liable to be perverted to the purposes of superstition; That there is great danger of bad use being made of it. Your friends in A — le are very well. With my respectful compliments to your family, I am, Sir, your most obedient humble servant,

DONALD MACLEOD."

I must not however forget, That other Ecclesiastics, in a conversation with me, owned the truth of the Second Sight, dreams and apparitions; since they could not refuse, but predictions in that way are often justified by the event; but as it is doubtful, say they, whether the intelligence we receive of this kind, proceeds from the ministry of good or bad spirits; it would be more for the general quiet of mankind to overlook some truths, than give way, that any who pleased, might set up for being actuated by a divine impulse. This is the substance, in its full force, of what these good men suggested; and what I will not take upon me, in a precise dogmatical manner to refute: Yet as this new broached difficulty may employ the inquiry of the curious, I take the liberty to throw in my mite among those
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that may be much better qualified to pry into such intricate speculations.

And first of all, it affords me a deal of pleasure to find those who had the opportunity and inclination to examine several of these instances I pitched upon in this Treatise, acknowledge them to be genuine; and consequently, as it cannot be maintained, that these preternatural communications are carried on, or maintained by any exertion, or known property of matter, this extraordinary insight in futurity, in my opinion, is, and must be carried on by the intervention of spirits. In the next place, I cannot but observe, that as the knowledge which arises from the Second Sight, dreams and apparitions, has no tendency to instill bad morals or promote infidelity, but rather the contrary, there is less reason to suppose it to result from a malevolent being, who cannot in reason be suspected to contribute in the least to reform mankind: when we add to this, how much a depravation of manners prevail in the world; how men are sunk in the most daring impiety, even to deny the Lord who made them, should we not rather believe, that the Great Author of our being, as we are his peculiar care and favourites, has commissioned, or permitted beneficent spirits, ministers of his will, by such striking examples, beyond the power of nature, to awaken us from the dalliance and short pleasure of sin; and to convince us, that as we are not flung into being by blind chance, or a fatal necessity, but by

his all superintending Providence, it is our interest of greatest importance, to fit and prepare ourselves in this life, which is so soon to end; that we may die the death of the righteous, which is natural for all men to desire, unless, from a stoical apathy, we suppress in our imagination the strong passion of hope and fear.

Copy, Letter from the Author, in answer to one from a Clergyman; which is inserted in gremio.

“ Reverend Sir.

YOUR favour of the 1st of May I received, and had the pleasure therein to see, that you have got the better, at least a truce from the stubborn pain in your hand, which distressed you so long; and obliged the wide circle of your friends, instead of improving as usual, by the production of your quill, to turn their thoughts, and confine themselves, to the melancholy theme of condoling your situation, and lamenting, in vain, so general a loss to the common-wealth of letters, which seemed to stand in defiance of all remedies. The compliments you are pleased to make me in the beginning and other passages of your most elegant letter, I must consider as the result of partiality, and the overflowings of a breast possess’d of the purest friendship, and most extensive benevolence. Indeed, the progress you have made in the belles lettres, learned languages, and more especially in your own province as a divine, would render it an arduous undertaking in me to oppose your sentiments on any
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problematical question; but, as the remarks in your letter on vision and the Second Sight, have probably been thrown together in a hurry, without attending to what I advanced in favours of both, it has given me some advantage in framing my answer, as I have spent more time and enquiry, to pry into that intricate speculation. You'll forgive me to insert your words at some length, that I may have them before my eyes, as well as in my mind, while I go about to consider the force of your reasoning distinctly throughout the several periods."

"Dear Sir,

May 1. 1759.

AT a time when Christianity, that is to say, the most harmless, or, to speak more justly, the most benevolent, the most useful, and of course the divinest institution, that ever yet was published to the world, is so rudely assaulted, and new attempts made every day to build irreligion, or, in other words, immorality and perdition on its ruins, any one who draws his pen in defence of it, undoubtedly deserves the thanks of the public, as well as of individuals; even tho' his arguments should happen not to be strictly conclusive; *In magnis voluisse sat est.* But in the mean time, however commendable, the zeal of every such advocate may be, we are under no obligation to give the assent of our understandings to every topic he urges, or to adopt every hypothesis he happens to start: For my share, I cannot help being fond of every thing that undertakes to confirm or vindicate my faith; nor is it easy

for me not to have a peculiar value, and a very strong partiality for every thing that is the offspring either of your fancy, or understanding. But still, to speak but the language of my conscience, I am at least sceptical, as to the credibility of the Second Sight; and, in great earnest, how is it possible to demonstrate, I mean in the moral way, that these people, who, according to your system, carry on a commerce with the invisible world, or have revelations communicated to them by superior beings, are neither imposed upon themselves, nor in the humour of imposing on others? How, pray, comes it to pass, that these Seers of visions, are neither remarkable for the purity of their manners, the rectitude of their hearts, the extent of their knowledge, or strength of parts? Are they the devoutest, are they the wisest, are they the honestest and most undefigning part of our cotemporaries, who have pretended to make apocalyptical discoveries? One can scarce venture to say so; and putting the case, that these visions or discoveries are sufficiently authentic, rather absolutely, than problematical, or quite apocryphal; still you will have a difficulty in proving that they are of importance enough to be worthy of an All-wise, All-merciful God; or that they are any thing else than random conjectures, made by enthusiastical, or wrong-headed, designing or self interested men, whose internal senses are strongly tinged with superstition, or their hearts corrupted by ambition, craft or avarice. The oracular responses of old heathen deities have, I dare affirm,

affirm, as much of divine authority stamped upon them, as any one anecdote we are able to pick out of the history of deuteroscopic persons: And should it be objected, that many of the predictions made by Second Sighted people, have been exactly accomplished or verified by corresponding events, one may answer, that the case is exactly the same, with regard to the prophecies vended by Augurs, Necromancers, Astrologers and Fortune-tellers of every denomination: All such revelation-mongers, supposing them to be possessed of a reasonable share of common sense and sagacity, must unavoidably stumble upon truth once or twice in their lives; and you must be quite sensible, that one or two such lucky, tho' fortuitous instances of divination, will * establish the credit of such impostures; and, at the same time, bury all their cunning-devised-lies in, perhaps, eternal oblivion. In fine, I am far from being in the humour of raising a great deal of dust to darken any important truth, or starting objections in order to weaken the credit of such an hypothesis, much less in favour of you: But you will permit me to observe, That, in spite of the many shroud and ingenious things you have said to support it, the Advocates and Abettors of Infidelity, who will not be persuaded, tho' they have *Moses* and the Prophets; and, what is more,

* (*i. e.*) With the credulous and deluded vulgar, whom Satan and their lusts have deceived.

Christ and his Apostles, will persist in their incorrigible folly, tho' one should rise from the dead to preach the doctrine of the Second Sight to them. To conclude, I take the liberty to add, That if *H—r* did apply that *versatile ingenium*, to which your elegant correspondent has done no more than common justice, to the other side of the question, that theory of vision, for which you now plead with uncommon eloquence and strength of reason, would in a little time be more out of vogue, in the common-wealth of letters, than ever heretofore.

I ever am, yours absolutely,

JOHN MACPHERSON."

Tho' the learned and ingenious author of the above cursory remarks, seems averse to adopt or admit any new hypothesis, but what agrees with demonstration, yet I persuade myself he is too reasonable to expect a mathematical one, to give sanction to the Second Sight: Those revelation-mongers, (as he calls them), I have mentioned of my own contemporaries, cannot, by any proposition in Euclid, be demonstrated to exist, no more than *Cæsar* or *Alexander*, that lived in remoter ages; and yet we cannot refuse our assent, That such men have rendered, by their insatiable ambition, millions of mankind miserable, unless we arrive to that degree of Scepticism, as to deny what all historians have agreed in, and is conveyed down to us by the uninterrupted stream of tradition. I am absolutely as certain, as I can be of any thing, and will get

get hundreds, I might say more, to stand by me, that those I mentioned, to support Dreams and Second Sight, as most of them are of my own acquaintance, are not tainted with superstition, craft, or enthusiasm: And, as they had no design to impose on themselves, or pass a cheat on mankind, they neither could, or did propose any credit, satisfaction or advantage to themselves from their predictions: And, as to the rectitude of their morals, give me leave, that I may avoid repetitions, only to name half a dozen of those mentioned in this small Essay; and I dare say, you will agree, they were not capable to be prompted in their declarations from any self-views; nor directed by any other motive than bare truth allennarly: Those I point out to you, are Messieurs *MacLean* and *MacLeod* ministers, the *Lady Coll*, *Angus Campbell* of *Ensay*, *Normand MacLeod* of *Watersteine*, and *Rory MacLeod* son to the deceased Mr. *Normand MacLeod* minister, persons untainted with corruption, craft, or want of candour. Besides these, there are several others of inferior rank treated of in my collection, who deserve equal credit with any of those that are named. You'll forgive me to believe, That neither birth, liberal education, uncommon genius, or strength of understanding, are qualifications not absolutely necessary to give credit to the Second Sight; since we are to believe, to our great satisfaction, that the Author of our Being is not a respecter of persons, but has an equal regard to the welfare of all, from the spade to the scepter:

scepter ; which the preference given to despised *Lazarus*, and the poor humble Publican, beyond luxurious *Dives*, and the conceited Pharisee, sufficiently evince. You seem to be of opinion, the knowledge which arises from the Second Sight, may be supposed to be of such small importance, as is unworthy of an All-wise, and All-merciful God : To which I answer, that nothing can be of greater concern to mankind in general, as they are apt, with *Lot's* wife, at the hazard of perdition, to look back and return to their beloved sins, than to warn and keep them in mind of death and eternity, which they are ready to forget and despise : And next to God's infinite goodness in creating man, and providing for his salvation, there is not a greater display of his mercy and paternal care, than to illuminate some of both sexes, rich and poor, old and young, learned and unlearned, in different ages and countries, to instruct and convey to others, the important doctrine of the existence of spirits, and the immortality of the soul ; which should lead us to admire, and gratefully to acknowledge the kind providence of God, which has not confined these preternatural communications to the wise and great, nor to particular countries, or different periods of time. I hate the race of Impostors, and consider them as the property, unless they repent, of their old and malicious father, who imposed on the curiosity of credulous Eve. There is none I have mentioned comes under that denomination ; and this I can attest of most of them ; *causa scientia*, they imparted

ted not their discoveries at random, to a few persons in private, or at any time altered their narrations; and, indeed, it were hard to confound those who are of unblemished morals, with Fortune-tellers, Necromancers, and Mountebank-retailers of Good News from the Stars, who have no affinity with Seers of the Second Sight; as the first belong to different classes of men, who take up their profession with matchless impudence to raise a reputation, as persons qualified with extraordinary sagacity and penetration to fortell futurities; which having established the best they can, for self-interest, vend their ware afterwards at their own price, to the deluded creatures who have the misfortune to become their dupes: On the contrary, those who see the Second Sight, have no such ambition, expect neither profit or reputation from their discoveries; and, as they aim at no advantage from their involuntary knowledge, which, often surpriseth them with dread and disorder, it is, with difficulty, many of them are prevailed upon to communicate the hated offspring of their impressed imagination: Tho' I must be very sensible, that it is too much assurance in any, not a Levite, to affect a competition with you in your own province as a Divine, in which you have succeeded to the benefit and great satisfaction of all your acquaintances; yet you'll forgive me the freedom of a friend, to put you in mind, that the insight conveyed to plain illiterate persons of future events, can be no disparagement to the interest of religion or revelation."

As

“ As the All-wise God, who seeth not as man, was pleased, under the law, to chuse Judges and Prophets, not of any illustrious race of men; which afterwards gave occasion, when Saul was inspired, to a proverbial saying, Is Saul also among the prophets? Likewise the Son of God, under the gospel, when he dispensed the treasure of eternal salvation, disdained not to associate with men of low degree, publicans and sinners, that he might bring them to repentance. It should not even be supposed, that it is unworthy of the Great Author of our being, who has an absolute right and equal regard to all ranks of men; but that, according to his unerring will and pleasure, he may illuminate the meanest peasants in these *arcana's*, which he thinks fit to deny to others; and in what either a *Locke* or *Newton*, in their utmost researches, with the force of their parts, either natural or acquired, could not find out. I return you hearty thanks for the good opinion you have of me; I am proud of your esteem, and expect shall not deserve it the less, that I am resolved not to apostatize either from my hypothesis, or vary in the resolution that I have to remain unalterably, that I am,

Quod nequeo monstrare, et sentio tantum;

yours, &c.

T. J.”

“ *P. S.* It must be confessed, our ideas and narrow conceptions, will not serve us to open the shades which veil the Second Sight from human knowledge: As it derives its source from a hidden spring, which nonplus our understanding. But if

Aristippus,

Aristippus, for the benefit of posterity, as well as the present generation, would improve on the materials of my collection; I doubt not, it would, under the sanction of his name and conduct, give such an eclairsissement in what many seem abstruse, as will for ever establish the credit of *Deuteroscopia*, to the good purposes I intended.

*Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale.*

POPE.

*Copy, Letter from the Reverend Mr. Angus MacNeil
minister of South Uist.*

To the Author.

Dear Sir,

Dec. 14. 1761.

YOU may remember, that, in discoursing of the Second Sight at *Glenelg*, where I had the pleasure of seeing you last, you expressed great curiosity, to see a book wrote on that subject, by one Mr. *Frazer*, called the *Dueteroscopia*. I have searched for, and found out the said book; and it is with pleasure I embrace this opportunity of sending it for your perusal by the bearer, this billet escorting it. Supposing the author a man of veracity, and I think his character leads us to believe so; he has done a great deal to establish the doctrine of the Second Sight. I must own, I am half a convert to his opinion, and, I am persuaded the strength and clearness of your arguments on that

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subject,

subject, when published to the world, will compleat my conversion. If you intend publishing your book by subscription, be pleased to acquaint me, that I may procure you as many subscribers as possible; and you may rest assured, I'll do myself the pleasure to be one; should Providence order it so, that you cannot overtake publishing it in your lifetime; it is my humble opinion, you should order the publication of it in your will; for to conceal your Lucubrations, is injuring mankind, and depriving all your acquaintance of the very great pleasure and benefite they promise themselves, from their being made public. I am, (wishing you health and happiness, and life, till your literary offspring sees the light; and as long after that, as GOD pleases), Dear Sir, Your very affectionately.

ANGUS MACNEIL.

Copy, Letter form the Reverend Mr. William Mac-Queen, minister in Trotternish.

To the Author.

Sir,

10th February, 1762.

YOUR very kind and polite letter of the 6th instant, came to my hands the other day: I forwarded it to the gentlemen, joined with me in the address: It gives me the most solid pleasure, to find by it, that the virtue of gratitude is not totally extinguished amongst the human species, when you are pleased to express such a sense of favours, done you by my father, and of the satisfaction you derived

derived from his company and friendship, as seems to have thoroughly penetrated you, and leave the most indelible impressions upon your mind: Must not this lay me and my colleague under the strongest ties, of repairing, to the utmost of our power, the loss you suffered in being deprived of your antient friend, who, were he now alive, would, I'll affirm, join with the greatest ardour in the tribute of applause, which the public so justly gives, on account of your Treatise intended for the press; which I hope, if candidly considered, will beat infidelity in our bounds, and elsewhere, out of countenance."

" This, Sir, was a task reserved for you alone, who, to the knowledge, gravity and experience of age, have superadded the vivacity and fire of youth, and who, by the vigour of your mind, and superiority of genius, are able to accomplish what has been long wished for, and often attempted unsuccessfully: And this you do in a manner, and on a plan, scarce ever thought of before, so that you may break out in the same exulting strain with the Poet.

———*Peragro loca nullius ante*

Trita solo; juvat integros accedere fonteis,

Atque haurire; juvatque novos discerpere flores. LUCR.

Go on, Sir, to reclaim mistaken mankind, and to enrich the republic of letters, from that fund which you have been laying up for many years, in the faithful repository of your mind, now replete with whatever is useful among the sages of antiquity, or among the more enlightned moderns: Allow me to repeat, (as

far as I remember) what I read in some *French* book, concerning Cardinal *de Fleury*, and which may with great Propriety be applied to you. *S'il y a jamais eu quelqu' un d' heureux sur la terre, c'etoit sans doute Cardinal de Fleury. On le regarda comme un homme de plus aimable, & de la société la plus delicieuse, jusqu' à l'age de soixante & trieze ans, & lorsqu' à cet age, ou tant de vieillards se retirent du monde, il eut pris en main la plume, il fut regardé comme un des plus sages, & conserva toujours une tête saine, livré et capable des affaires.* Quotations from the learned, or from foreign languages, would, if I was writing to certain people, be, not without reason, construed pedantry; but when writing to an author, in relation to his productions, it, I hope, loses that appellation. Forgive me, Sir, if perhaps my zeal has betrayed me into any expressions, which, to an indifferent person, may seem exaggerated or enthusiastic; but to you, am hopeful, they will appear to be the natural overflowings of a heart overcharged with a sense of your unalterable friendship to my father, your good will to myself, and your pious inclinations towards mankind. Under this cover, I return your Formula, and am sorry I could not be useful in collecting subscriptions as I inclined; this is partly owing to a mistake of your servant, who did not deliver your letter to me at *Snizort*, on a burial occasion, when he gave my brother his, who, from an eager desire to serve you, picked up the subscriptions of almost all my parishioners, who were willing to subscribe; so that, when my letter came to

hand,

hand, I scarce had any subscribers at all left me. I shall be extremely glad how soon I may have occasion of felicitating you on the publication of the *Deuteroscopia*: And till then I shall remain, Sir, your most obedient, and most humble servant and cousin,

WILLIAM MACQUEEN."

*Copy, Letter from the Rev. Mr. Dald MacLeod,
minister of Glenelg;*

To the Author.

" Dear Sir, *February 27th, 1762.*

I was favoured with yours, inclosing your subscription proposal. The letter directed for him, I delivered to M. *Betton*. It is the misfortune of our country, to produce but few that have a relish for the works of the learned, however instructive or entertaining they may be; so that your friends will have the dissatisfaction to find their success fall very far short of their zeal, in promoting your interest in this case.

Still your friends shall not be wanting in any thing they can do, and indeed they should be much to blame; were it otherwise, when, besides the merit of the performance, and the regard they justly owe you, they have the additional motive of having the first author of distinction, that ever the Clan produced, to prompt them, to give all due encouragement to it. I am extremely well pleased to find Mr. *Angus MacNiel* to be one of the many genteel proselytes you have made to the *Deu-*

teroscopia. I have been long since a convert to the elegant and spirited manner in which it is writ; and when I shall have read the whole with that attention it requires, I know not what effect a chain of reasoning, conducted in that eminently subtle and ingenious manner, may have upon me, by such compositions, as, by a kind of enchantment, the most obstinately cautious, have sometimes been carried away from themselves. Remember me in the kindest manner to your neighbour *W——ne.* With my compliments to your family, I am, dear Sir, Your most obedient, humble servant.

DONALD MACLEOD."

*Copy, Letter from the Rev. Mr. Donald MacQueen
minister in North-Uist.*

To the Author

" Sir,

May, 6th, 1762.

YOUR letter came to hand a considerable time ago, with the proposals for printing, by subscription, your Treatise on the Second Sight, which I laid before all the gentlemen in this parish at a public meeting. The number of subscribers is smaller than I at first expected, which, I assure you, is not owing to the want of diligence in me; I wish, for your sake, I could have procured more; however such a small number in every parish, would be some encouragement for the publication. I have known so many relations of the Second Sight many years ago, that I had no manner of doubt of the existence of
such

visions, and, it is still my opinion, that they are not seen by the external organ, otherwise all clear sighted people might see them alike; but that it is a representation, made to the imagination, by some spirit, either good or bad; which of these it is to be ascribed to, I shall not take upon me positively to determine, as nothing but conjectures can be formed about that point; and, to tell you my private sentiments, I don't chuse, as it would be talking of War before *Hannibal*."

"The list I have taken of the subscribers is fallen by hand, and that is the reason why a return has not been sent you sooner; they are six in number; all for bound copies, to be delivered at *Dunvegan*; and to them you may add, Sir, your most humble servant.

DONALD MACQUEEN."

Is there any thing in Nature of more general concern to mankind than the salvation of their souls; or any knowledge so necessary for them to acquire, as what leads to confirm the existence of spirits, and immortality of their souls? To be indifferent or sceptical in either, can be no commendation to any man, tho' he should otherwise be as learned and eloquent as any of the first class among the *Old Greeks* and *Romans*: In proportion as a person is doubtful of his immortality, it must weaken his zeal and damp his devotion; and tho', in conformity to the established religion of his country, he should]

should pray evening and morning, attend sacraments, and perform the other duties and rites of religion, What will it avail, so long as he remains uncertain that his soul will live for ever, after it emerges out of the body? Those who, among Christians, deny Predictions by Dreams, Second Sight, and Apparitions, are not wholly aware, how great a handle they give up to Unbelievers. To question the credibility of the Sacred Oracles wherein there are so many appeals, and much mention of intelligence conveyed this way; and if the intelligences we get in this hidden manner, are, from innumerable examples, sacred and profane, proven to be the authentic; will it be a good objection against such communications, that we cannot conceive the manner in which they are carried on? Can we pretend to know exactly how the union betwixt our own souls and bodies exists and operates in all its circumstances? Much less can we comprehend by what means a spiritual intercourse is introduced by other intellectual Beings; and, yet, if we absolutely refuse that such scenes have existed, we sap the foundation of all religion, and may herd with the brutal part of the creation. Indeed, if any one could give us the history, or any credible account, how predictions are conveyed and accomplished, distinct from those intimations that arise from Second Sight, Dreams, and Apparitions, there would be less reason to contend for the latter, since they are beyond the power of our faculties to comprehend; But as none of my acquaintance,

or

or even Libertines, or Free-thinkers, have attempted, with any tolerable success, to lead us into such a secret; is it not more eligible to acquiesce in opinion with the learned and unlearned in all ages and countries, when it confirms the greatest, and *sine qua non*, article of our faith and holy religion; than to continue sceptical in a case of the utmost importance, and boldly renounce all apocryphical communications?

P. S. In a publick paper of May 5. 1762, we are informed of a tragical scene of persecution and martyrdom, acted at *Tholouse* the 10th of last *February*, on the Reverend Mr. *Rochette* minister, and three Noblemen, who before, and at their execution, according to the testimony of many spectators, enjoyed such an undisturbed composure and serenity of mind, that the tears of their very enemies, which flowed plentifully on that dismal occasion, served, instead of a thousand witnesses, to confirm, that these blessed Martyrs were divinely inspired, and visibly supported with supernatural aid, to undergo the hard sentence of their condemnation: And indeed, since the times of *Dioclesian* and *Maximinus*, these notable persecuting Emperors, who wantonly spilt the blood of the Saints, there has not appeared, in the annals of History, four persons more eminent, who gave stronger proof of consummate piety, and perseverance to the last. It is true, in all periods, wherever Popery prevailed, there has not been wanting severals, who, with
their

their blood, sealed the faith once delivered to the Saints: This makes it evident, That God Almighty, from his great love to mankind, is pleased to raise in every age, for wise purposes, chosen vessels, prepared and illuminated by him, to uphold the faith of their fellow-creatures in the essentials of religion: And now, seeing this gracious assistance and illumination of the Spirit of God, has been manifestly displayed in the first and purest ages, and remarkably conveyed to the blessed Martyrs under Heathen persecution, and since continued; by which they, with joy for the prize that was set before them, endured fire, sword, and to be torn of wild beasts; Is it any ways strange, or less credible, that another branch of Divine Revelation, by Dreams and Visions, for the same wise ends, which, as admitted facts, are carried down to our own times by the best Historians, and the universal stream of Tradition, should not be equally certain and indisputable?

What more evidence can be desired for Predictions, than the general consent of the learned and unlearned, that they have been verified and accomplished? What better proof can be required for the truth of the Second Sight, than that upwards of an hundred instances, to which thousands might be added, exemplified in the preceding Collections, have been exactly fulfilled; according to the candid testimony of persons of all ranks, who lived in remote ages and countries, as they are delivered down

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to posterity by the best Historians; besides, that many such revelations are still in use, and ascertained by innumerable people, equally candid, who are living to this day? To expect any further help from Matter, which can neither give, nor receive any intelligence of Predictions, is idle and impertinent. If the Sceptic, or Free-thinker, vainly expects more illustration, on a subject confessedly abstruse, one would think, as it is of such importance, he ought to give a public intimation of the mode and standard of his faith, with the means to settle and compose his conviction, without which it is impossible to satisfy his scruples, any other way than from those hints and facts already mentioned.

THEOPHILUS INSULANUS.

SUPPLE-

T H E

Mischievous Effects of LOOSE PRIN-
CIPLES considered.

Being a SUPPLEMENT to the
 T R E A T I S E

O N T H E

SECOND SIGHT.

THE source of this dismal distemper of the mind, manifestly arises from the corrupt fountain of a vicious or neglected education, which insinuates itself through the several stages of life, and strongly accompanies the unfortunate sufferer to his grave. The mind of all men, at the first dawn of reason, is alike tender and pliable; and, in that raw condition, whatever impression it receives of vice or virtue, seldom fails to exert itself in conformity thereto thereafter, unless some extraordinary circumstance breaks in upon it, which is

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not to be expected, as it is next to a miracle. The influence of education and habit, stand uncontested in all ages and countries; so that *Lycurgus*, the wise *Lacedæmonian* law-giver, being sensible of its effects, gave a notable instance of the prevalent force of custom, to his countrymen, which I take the liberty to insert, as related by *Plutarch*: he took two whelps of the same litter, and ordered them to be bred in a different manner; a while thereafter, he took occasion, in an assembly of the people, to discourse of what great advantage the customary practice of wholesome instruction and precepts, was to the attainment of virtue; in the close of his harangue he told them, that, to convince them the more, he would make an appeal to their own senses; and let them see a demonstration of his words by example. Upon this, the two whelps were ordered to be brought into the hall, and there being set down to them a dish of fragments and a live hare, one of the dogs immediately, as he was bred, run at the hare, and the other as greedily devoured the fragments: while the people were racking their brains to find out the moral of this singular proceeding; This, says *Lycurgus*, is pursuant to what I before told you: For you see these dogs do as they were bred; and though both are of the same litter, yet the diversity of breeding hath made the one a good Hound, and the other a contemptible Cur, good for nothing but to lick pots and dishes. — This leads me to consider how unreasonable it is to expect, that the delicate youth, who now buy commissions in the

British

British army, that are brought up in the height of luxury, and the fashionable vices of the age, by which their minds are enervated and their bodies enfeebled, should be equally fit for the service of their king and country, with those veterans, who, of a stamp with the *Macedonian Argyraspides*, are brought up with hardships and inured to the toils of war.

The glittering beaux, before-mentioned, must excuse me to think the latter would, with all alacrity, tread in the glorious paths of honour they have been accustomed to so early, and rush at all hazards on the enemies of Britain; while the drestly brilliant gentleman of the city, such as *Pompey* led at *Pharsalia*, would turn their backs on the enemy, to storm *Champaign* at night, and feast in a sound skin on the beloved flesh-pots of *Egypt*. Since, then, so much depends on education, great care should be taken to form the minds of children early to the principles of religion, which alone (besides the importance of it in other respects) directs mankind to yield obedience to lawful magistrates, to be honest in our dealing; and, in so far as we are able, to defend our just properties, and, *vi et armis*, to promote the interest and glory of the kingdom or state to which we belong. The bias should be set right at first, and the mind prepossessed for the interest of virtue; this is the way to smooth the passage to a happy life, to reconcile appetite with reason, and render the affections more manageable ever afterwards. Motion is strongly directed

rected, and the bent taken from the first impression: Custom will make a good practice as easy as a bad one: For, as in childhood the memory is strong, and the body capable of application, the mind not yet overcharged with cares, the power of interest not grown up, and the baits of pleasure hung much out of sight, the youth is unseised with the prevalence of habit and the mischievous infection of ill company. Vice, if we believe the general complaint, ripens so fast now a-days, and runs up to seed so early in young people, that it requires the utmost caution to preserve them from the contagion. The first, but certain consequence of the want of a virtuous education, is, that the youth becomes the public mark of contempt and derision; the follies he cannot, by the bare force of unassisted nature, smother or correct, lay him open to the observation, and thence to the malicious detraction, of company: All their wit is employed to found his want of understanding; and when his weakness has betrayed him to the enemy, they most ungenerously insult the wretch, and make him the subject of their mirth and raillery. The unfortunate youth, finding himself in this bad situation, and thus vilified, to retrieve his credit, perhaps with rakes and sharpers (a throng company, easy to be met with), he launches out into the wide ocean of shocking extravagancies, and most daring impieties, until he becomes better qualified for bedlam than to serve in any station civil or military. Should a person thus accoutred, of which I am afraid there are too many, by his own or friends interest, procure

cure a commission to serve by sea or land, What could be expected from such united endowments, but loss, shame and disappointments? And therefore it would be most worthy of the care and enquiry of the state, to suppress the pernicious practice of traffic for commissions, by any of whatever rank or denomination; and to enact, that henceforth we conform to the wise regulations of other nations, who only bestow preferments on merit and experience; which, with all due submission, I think, is sufficiently momentuous to attract the attention of the legislative power. Since I have mounted the pulpit, and commenced a preacher, I must observe, that there is another great evil under the Sun, that some who have liberal education, and make tolerable progress in science, philosophy and the belles lettres, on any sudden change of state, and opposition to their favourite political system, exert the utmost bent of their natural and acquired parts, to instill loose and unsettled principles in mankind, with a malicious view, not only to derogate from the authenticity of the sacred Oracles, but to revile morality, unhinge government, banter all laws divine and human, and, in a word, reduce the world to its primitive chaos, which confessedly would become the natural consequence of a general depravation of manners. A certain person of quality, who lived in *Utopia*, in the days of yore, was distinguished with superior talents, and though possessed as he was of all advantages that human literature can add to a philosophic mind, yet seemed apparently to be a melancholy

melancholy example of this amazing cast of thought, who, to preserve his credit with the *literati* of his time, industriously concealed, as much as possible, his resentment, and the inward rancour of his breast, for being degraded, least by divulging and abetting his false philosophy, so repugnant to admitted principles, he should draw on himself, in his life-time, the just resentment he deserved from all sincere christians and sound moralists.

The effects of power, revenge, and ambition, are extraordinary and boundless; they blind our faculties, they stagger our resolution, and they subvert our nature. Not all the *Metamorphoses* of *Ovid* can produce a parallel to the change that appears in the same man, when he becomes a discontented courtier. However, that the overflowings of his heart might not be smothered, or buried with himself, he ordered his executors, as if he gloried in the performance, to publish his impious principles, which, though delivered in a most elegant style, yet has a manifest tendency to subvert order, and promote atheism and rebellion: *Quis talia fando!* &c. There is a strange inclination in mankind after fame, to be thought eminent for qualities that are uncommon; and this may be supposed to be the spring of some mens opposition to the principles of revelation: They think, perhaps, by this means, to pass for persons whose understandings are enlarged from vulgar prejudices; and who, in their pursuit after knowledge, are under no bias, not influenced

fluenced by custom, human authority, nor by any consideration, but the bare abstract reason and truth of things. Loose principles confessedly are the black school of the most extravagant impieties, *viz.* A contempt of the glorious author of our Being; disobedience to parents, and lawful magistrates; a tacit disregard to social and moral duties; murder, rapine, cowardice and intemperance, are the genuine offspring of this terrible cast of mind: So that, when any attempts are advanced by such persons, and insidiously adapted, though under a plausible mask, to extirpate reason, nonplus the understanding, and mislead our senses from received opinions; the insolent patrons of such shocking absurdities are to be deemed as a common nuisance, and guarded against as a plague, which would destroy undistinguished, or turn frantick, the whole of our species. Those who favour deistical principles, are commonly observed at first to preach up morality; that, under its covert and sanction, they might veil their infidelity, and not startle their reader, until, with easy transitions, artful words and phrases, they work upon the understanding unwarily to give some assent to their hypothesis: But, on a second review, and careful reading, one will see through the deceit, that *latet anguis in herba*, and be able *digito monstrare, et dicier, Hic est*. What avails title, learning, and a plentiful fortune to a person of any rank, if he ceases to be religious? And if, from a novice in bad morals, he becomes a graduate in irreligion; if, from a deserved disre-

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gard to his ministerial capacity, he turns a discontented courtier ; and, in this state of humiliation, to gratify his revenge, plans and instills wanton bold schemes, subversive of the rights and liberties of his countrymen : When such a person is a professed advocate for infidelity, and endeavours to sap religion, and a constitution which he ought to defend with the last drop of his blood, Would not such a minister be fitter, and much better qualified, to plan and preside in the cabinet of *Pluto*, than to enjoy a share of administration in the Senate, or any other Christian Society ?

F I N I S.

P O S T S C R I P T

T O T H E

T R E A T I S E

O N T H E

S E C O N D S I G H T.

SOLOMON, the wisest Prince of his time, and of most experience, says, "It is better to be in the house of mourning than laughter:" Intimating thereby, That viewing the corpse of a departed friend or acquaintance, raises in the mind of man an awful contemplation of his original and exit; to put him in mind, that after death comes judgment; which ought to excite his devotion, and draw his attention to make due preparation against the great, the solemn day of final retribution, by baulking the strong sollicitations of criminal appetites, which lead to perdition: Instead of which, we should turn our thoughts, and bend our utmost efforts to lead a holy course of life, during our short pilgrimage, before the curtain is remov'd, and that

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we enter all at once into a new world of eternal duration. This conduct, the wise, the inspired Preacher, after he had considered, and well weighed every thing under the sun, and found them but emptiness and vanity, declares incomparably more profitable than to join in profuse mirth, revels, and all manner of voluptuous excesses, which unbend the mind, dethrone reason, give a loose, and open the flood-gates to all intemperance; and, thus the man, in this bad situation, is brought on a level with the brutal world; those paltry enjoyments have rendered him unmindful of any higher speculations than those enticing scenes, which, in the midst of luxury, occupy his senses. These instances which follow, tho' they were not wanted to confirm the truth of the Second Sight; yet, as they mostly turn on warning to the living, to prepare for death, and are the same in substance to support my hypothesis, I hope they will not be unacceptable to the serious part of my readers; and for those that are not so, it is not my aim to please them; they will, perhaps, find their taste much better regaled from *Arabian* or *Turkish* tales, than from any plain apocalyptical discoveries, ancient or modern.

Instance I. PATRICK MACCASKILL, an honest country farmer, of good report with all his neighbours, who deserves credit as much as any churchman of the most unblemish'd morals, and is mentioned in the body of this Treatise, declared to me,
That,

That, in the evening before the Earl of Loudon attempted to surprize the young Pretender, at the castle of *Moy*, *Donald MacGrummen*, piper to the independent company, (commanded by the young Laird of *MacLeod*,) talked with him on the street of *Inverness*, where they were then under arms, to march, they did not know whither, as their expedition was kept a secret: And that, after the said *Donald*, a goodly person, six feet high, parted with him about a pistol-shot, he saw him all at once contracted to the bigness of a boy of five or six years old, and immediately, with the next look, resume his former size. The same night *MacGrummen* was accidentally shot dead on their long march, which concluded the operation of that night's enterprize.

II. The same person informed me, That, being a soldier in the corps commanded by the old Laird of *MacLeod*, at the unfortunate skirmish of *Inverury*, one *Norman MacLeod*, a serjeant of their corps, fell in discourse with him, after returning from viewing some posts supposed to be occupied by the enemy; and that, notwithstanding the serjeant was of a ruddy plump complexion, he appeared to him then of a ghastly aspect, his eyes sunk in their sockets, and all his visage pale as death; and, with a second look, saw him recover his bloom, which was pure red and white. In less than an hour thereafter, they were alarmed with the enemy's fire, and having come to an action, which lasted several hours,

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the serjeant for some time maintained an unequal fight against two or three, but, in the end, being overpowered, fell among the slain : Which verified the Second Sight and presage, seen by him before the engagement.

III. The same person further relates, That when he was tenant in *Lourgill*, he remov'd his bed in a warm summer's season to a little cabbin at some distance from his dwelling-house, to have the benefit of a more cool and free air; and that, after going to bed, he heard a noise at his bed-foot of sawing and hewing timber, which, tho' it surprized him, as he was alone, yet was he in no ways seized with fear. For eight nights following he was entertained with the same disagreeable noise, which much disturbed his rest; at the end of which, a child that had been born to him a few weeks before, departed this life; and as he had not a wright at hand, he himself made his coffin in that part of his little cabbin where he had so oft heard a noise: but without recollecting that circumstance until the coffin was finished, but then remembered the whole; and, as he heard no such noise thereafter in that spot, concluded the whole a presage and completion of the noise which so much disturbed his repose.

IV. DONALD MACCASKILL tenant in *Glendale*, with whose probity I am intimately acquainted, informed me, That when he was a servant to *Alexander*

ander MacLeod tackfman of *Brucairre*, one *Donald Martin*, his fellow-fervant and companion in the fame houfe, had got *Katherine MacLeod* (fifter to the landlord), with child ; and that, thereafter, *Marion Ghearr*, a notable Seer, coming into the houfe at night, as ſhe paſſed a partition, fell on the floor and fainted away ; the people of the houfe having taken care of her, enquired after ſhe recovered, (as ſhe was wont to ſee the Second Sight), if ſhe ſaw it at that time ; ſhe told ſhe had ; and that, as ſhe entered, ſhe ſaw two corpfes ſtretched to the dales that ſtood in the partition, which gave her ſuch a fright as made her drop on the floor. Soon thereafter the above *Katherine MacLeod* died in labour, without being delivered, and thoſe dales were employed for her coffin.

V. The ſaid *Donald* further declares, That *Marion Nin Dhonill*, then living in *Scornandaine* for twelve years before the event happened, ſaw a corpfie overlaid with black cloth, carried up by half a dozen of men in a narrow paſs of a rock ; which was after verified, by a woman having tumbled down a ſteep rock, where ſhe had been gathering ſome herbs for the uſe of a ſick perſon : Her neighbours having miſſed, and obſerved her going that way, purſued her track, and, within few hours thereafter, found her dead on the ſhore, and were obliged, with ſome difficulty, to carry her corpfie up the ſaid narrow paſs : According to the Seer's prediction, and the teſtimony of ſeverals ſtill in life, whom I examined.

VI. ALEXANDER DINGWALL, an honest tenant in *Waternish*, in *September 1761*, contracted the bloody-flux, accompanied with a most violent grinding: Towards the end of said month he went out a little before day, to look about his corn in the corn-yard; as he was returning to his house he heard very grievous lamentations, which appeared to him to begin at the end of his own house, and continued, as he imagined, all the way to the shore. How soon he came in he told all to his wife and children; his step-daughter, who came in just before him, said, As that morning had a raw frost, the voice which he heard must be that of a fox, to cause dogs run after to give him heat: No, child, said *Alexander*, it is my spirit or ghost, and I will never set a foot on green grass more. This was soon verified, his disease increasing so fast and violent upon him, that in eight or ten days he departed this life, and the mourning of his wife, children, and friends, accompanied his corpse from the door to the shore, (about a quarter of a mile), where it was put in the boat to be interred at *Killmuir*.

VII. ELIZABETH DINGWALL, daughter to the above *Alexander*, a child about five years old, as she was washing her face and hands, beginning of harvest last, cried out to her mother, saying, See, Mother, the house is on fire: her mother and all the family looking that way, could see no such thing; she reproved the child for surprizing them with lies; but the child still persisted in her affirmation. In

less than two hours thereafter, a neighbouring woman coming in with some shingles of barley to be dried on the small kiln, that stood under the very place where the child saw the house on fire, soon set both kiln and house in a flame, which they soon extinguished: And at the same time verified the child's vision, within two hours after she saw it.

VIII. DONALD MACKINNON, an honest tenant in *Halistra* in *Waternish*, relates, That in harvest 1760, in the dusk of the evening, as he was binding and putting together corn, on the sudden he saw a neighbour of his foremost, and followed by a pretty throng gathering of people, carrying a corpse directly through a standing-corn-field of his own, which he was not well pleased at; however, through fear that it might be a vision, he did not chuse to challenge his neighbour. He told what he had seen to his wife and family when he came home, saying, If it was a vision it would undoubtedly be verified 'ere long; and, to satisfy his mind concerning what he had seen, went early next morning to view the standing-corn, to see if any of it was trode down, but not one stalk. About the same time next year, he saw his neighbour, the company and corpse in reality, coming through the same field from *Grishirnish*, to bury it at the church-yard of *Trumpan*.

IX. The said DONALD relates, That spring last, as he was refining *Aqua Vitæ* at *Halan*, he went out of

the brew-house in the gloomin, in order to draw water; no sooner had he set out his head, than he saw a throng company, with a corpse on a bier, at the distance of a musket-shot; as they drew nearer him, he imagined to have heard them speaking together, but could not discern distinct words. He saw one man at a pretty good distance before the rest; and when they came to the little rivulet that runs by the side of the brew-house, he knew the foremost man to be *Neil MacLeod* ground-officer. He ran in with great fear, not waiting to do what he went out for; and as he was drawing his water in the house, the people within asked him why he did not piss without; he told them what he had seen and heard put him in that fright. Just eight days thereafter a woman died at *Risagan*, (about a quarter of a mile's distance), pretty suddenly, and her corpse was carried with all the circumstances above-narrated, *Neil MacLeod* officer keeping the distance as seen, half-way to the church-yard.

X. ALEXANDER MACLEOD, in lower *Halan*, (a discreet modest young man), narrates, That in winter last, as he was sitting alone in the brew-house taking notice to the working of his ale, and boiling his small beer, as he looked to one of the working-stands, he saw a corpse full stretched on a dale on the mouth of said vessel, in its winding-theet. This sight put him into great fear, so that he went out in order to get the company of some person

person to stay with him for that night : No sooner he had set his head out of the door, than he heard a voice making great moaning ; he listened thereto so long that he imagined he knew the person whose voice it was ; he immediately turned into the house again, as knowing all the people were asleep a while before that time of night : next day he told what he had seen and heard to severals, but concealed the person's name ; yet said, he was sorry it would prove true 'ere long. Very soon thereafter, an honest, discreet, pious woman in the neighbourhood, contracted the bloody-flux whereof she died, and the *Aqua Vita* of that very brewing was that used at her funeral. The said *Alexander* then confessed he knew it was her voice he heard.

XI. A soldier that belonged to Colonel *Campbell's Highland* regiment, (formerly and now my servant), informed me, That there lives in a town which he named *Linkirk*, in the *Prussian* territories, an old man, a shoe-maker by trade, who, for the course of three years running, saw frequently, by the Second Sight, a corps of men in a very strange garb, marching under arms, with banners displayed and music which he never heard the like of, towards their town ; and that, upon the said regiment's approach to that place, with drums beating, pipes playing, and colours flying, the shoe-maker, upon hearing the pipes, threw by his work, ran to the street, crying out, that was the music he had so often heard ; and upon seeing the men, told these

that were in company, " These are the strangers of uncommon dress, and this the music that I have so often heard these three years bygone; and will, I doubt not, much contribute to bring about a speedy peace." My informer heard the man speak, but as he did not understand his language, the pay-master of his corps explained what the Seer said to him and many others of the men. My informer, who has no temptation to lye, frequently saw the Seer, heard him talk of his vision, and severals of the inhabitants bearing testimony to his prediction, as was explained to my informer.

XII. JOHN MACCOLGAN, who lived in *Huseboft*, some years ago, coming on a visit to *Hammer*, was invited to stay there that night; having gone off next day, an old Seer, who had come accidentally to the family, told Mrs. *MacLeod*, she would have no more visits from the said gentleman, as she had seen him, the preceeding night, covered over with his winding-sheet, almost to the crown of his head. In less than a quarter of a year he went to *Edinburgh*, to consult for a chronical ailment he had in his leg, for which, being put under salivation, the cure did not succeed, so that in a few days he departed this life, thereby verifying the prediction before he set out on his journey.

XIII. In spring last, a poor young boy, of a singular disposition to piety, far beyond his years, according to the testimony of all that knew him, was
with

with his aunt, a blind woman, on the island of *Bernera* in *Harris*, and being lodged with one *Donald MacKenzie*, who then had several in his family lying under a bloody-flux, which was then epidemic in that country, at night as the boy sat with the domestics, he turned sickly and pale; whereupon he went out of the house; and when he returned, being asked if he was well? said he was, but that he saw a little corpse stretched on the landlord's knees; which sight being to him uncommon, gave him such a fright as made him withdraw; and after he had gone out, observed a gathering at the door with a little coffin, which they carried to a spot at a little distance, where they set it on a bier; and that he stuck his stick in that spot, to know if the event would correspond with what he had seen. Some went out with him to the part where he had fixed his stick; and afterwards in a few days, *Donald MacKenzie's* child, (which then lay sick) died: And every circumstance was fulfilled according to the above prediction. The boy himself died since, after his return to *Sky*, regretted by his poor relations and neighbours, who all agreed, they had not seen, at any time, one of his years, more promising, or of a more innocent deportment.

This instance I could not omit, as it is attested to me beyond contradiction, which, with two or three more instances mentioned in the above collections, seen by young creatures, makes it manifest, that revelation in this way, is neither ceased nor confined to age, sex, or condition; but that the glorious
 Creator

Creator of mankind, according to his infinite goodness and unerring wisdom, is pleased to continue those awful and amazing exertions of his power, to declare his will, out of the mouths of striplings, who cannot be supposed, of design, to contrive stories, and pass a cheat on mankind, as their discoveries are attended with such circumstances, as leave no room for any such conjecture. Whatever influence they may have with others, the artless, undefigning discoveries of those raw striplings, not attained to the age for the more ripe contrivances of manhood, is of equal weight with me, as if a person should arise from the dead, to confirm the credit of the Deuteroscopia.

Vis unita, fortior, concordia nutrit amorem.

Dr. Lobb having inserted in one of Lloyd's Evening Posts, a paper concerning the soul of man, I here present the reader with his reasonings, and my remarks thereupon.

THAT there is a living principle in every being, under whatever size or modification, that moves spontaneously, is acknowledged by all, and denied by no person that enjoys the use of his reason; but this vivifying property is by no means to be taken in the same sense with the scriptural and general notion we have of the soul of man, as the first may cease to exist, but the latter, being of a spiritual nature, is incapable of being dissolved or annihilated. I have been led into this speculation, from a
 paper

paper I perused inserted in *Lloyd's Evening Post*, vol. xii. numb. 883, in which the author makes a distinction betwixt the spirit and soul of man, which, as it will not bear a strict examination, I take the liberty to set down the paragraphs which he chiefly lays stress upon, to support his favourite tenets.

“ The remaining constituent part of a man, that
 “ is, the soul (or that power of life which is exer-
 “ cised in performing holy actions), should have a
 “ distinct or separate consideration ; because the di-
 “ vine revelation distinguishes it from the spirit
 “ and from the body, 1 *Thess*, v. 23. And then
 proceeds, “ That the spirit and soul are not one
 “ and the same thing, is not only evident, from the
 “ Apostles representing them as different and distinct;
 “ but will be likewise manifest from the following
 “ fact, namely, That the spirit lives after the soul
 “ (or the divine life exercised in performing holy
 “ actions) dies, or ceases to exist ; which is the case
 “ in all the natural productions of *Adam*.” This,
 by the bye, without offering any proof, is but *gratis dictum*, and a plain begging of the question.

He closes his paper with a quotation from *Mat*. xvi. 26. Since Mr. *Lobb* is pleased to build the new tenet he has started, upon the authority of two texts of scripture, unwarrantably applied, I chuse to take the liberty to pary him with his own weapons, and point out a few texts of many in the holy oracles, which the reader may peruse at his leisure, which gives the soul in a just, but different light from what Dr. *Lobb* thinks fit to exhibit. *Gen*.

xliv. 6. The royal psalmist, *Psal.* ciii. civ. 1, *Apo-*
calypse vi. 9. and xx. 4. In the two last St. *John*
 expressly speaks of the souls of saints emerged from
 their bodies. If Mr. *Lobb*, or any that adopts his
 uncommon opinion, (if such there be) is not satisfi-
 ed with the testimony of these great men, divinely
 inspired; sure he cannot refuse to leave it to the de-
 cision of *Jesus Christ*, who, I presume, knew best
 all distinctions. And if Mr *Lobb* is thus condescend-
 ing, as I hope he is, he will find the divine teacher of
 mankind (in the very scripture he quotes, in the
 close of his paper, to establish his false hypothesis)
 asserting the soul of man, in respect of its eternal
 duration, of greater dignity, comparatively than the
 whole material world, with all its paltry gratifica-
 tions; "For what is a man profited if he gain the
 whole world and lose his own soul, &c. *Matt.* xvi.
 26." But besides all that is already observed, Mr.
Lobb has forgot how much it is still the common
 practice of mankind, in their respective language and
 vocation, to make use of synonymous terms, and
 express one thing under different names; for exam-
 ple, Ghost, Soul, Spirit, Snake, Adder, Serpent, to
 which thousands might be added in every country,
 where not only things, but men and women of rank
 pass under two or three, and perhaps more names,
 as the party chooses. And seeing every person is at
 liberty to express his meaning in his own way, I see
 no reason why the elegant, and, which is more, the
 inspired Apostle, may not claim the same privilege,
 and not be misrepresented for assuming a liberty of
 speech

speech that is common, which every person makes use of, without censure. And though this author, who may be a good man otherwise, intended to add weight to his opinion, by giving his age to the public, he might have considered, that years, though equal to those of *Methusalem*, cannot justify a mistake, no more than novelty (how plausible soever) can give sanction to error; notwithstanding my favourable and charitable opinion of Dr. *Lobb*, I cannot help thinking, that he moved quite out of his sphere, by diving into divinity, instead of applying to his own province in physic. His opinion on *1 Thess. v. 23.* must proceed either from ignorance or pride; if from ignorance, it is to be considered, that he mistook soul and spirit for the affections and actions of the soul, and should have divided those affections into superior and inferior faculties; the superior faculties or affections are love, understanding, knowledge, memory, will, conscience, &c. And will the Doctor, or any reasonable man think, that these affections will cease after the dissolution of the body? The inferior, are the passions, affections and appetites of the soul while in the body, and if those are they which Mr. *Lobb* says will cease after death, he discovers too much of pride, in pretending to find out a plain truth, which no christian will deny, and in which the holy scripture is very explicit, and which can be of no other use, moral or theological, than to stagger the faith of weak and unwary christians. And now, since, from revelation, we find the dignity and immortality of the soul

soul is asserted, as well as from our own observation and inward conviction, let us not be faint-hearted, or stop our course heavenward, but, in this state of our probation, run with joy the race that is set before us; for which purpose, to dry the tears of anguish from the afflicted eye, to feed the hungry and cloath the naked, are the surest passports we can have to secure our passage into the world of spirits, and live in it compleatly happy to all eternity. After I had finished the above remarks, I found, by looking into *Lloyd's Evening Post*, vol. 12. No. 889. I am prevented by a clergyman, who with great accuracy, and indeed unanswerable arguments, has asserted the soul's immortality; but in regard he agrees, that man is composed of a trinity of principles, in allusion to the ever blessed Trinity in the Godhead, I beg leave to dissent from him and Mr. *Lobb*, for the reasons I have already observed, which appear to me very conclusive.

*Copy letter, the Reverend Mr. Malcom MacCaskil
Minister of the Small Islands.*

To the Author.

Dear SIR,

“YOURS of the 28th current, I with the greatest pleasure perused, and will contribute my power to give you all the materials, vouched only by persons of undoubted veracity and established character. I am just taking my boat for the Small Isles, and have no time on hand; whenever I arrive
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in my dominions, I intend to go to *Arisaig*, and will have the relation of the black man, or *O——N——* from the very foundation, which will be sent you with other collections. I wish, from the bottom of my heart, that some of my cloth would carry themselves with more decency towards their superiors in most branches of literature, and call to mind that they are only sacred while in the pulpit. But the plain truth is, to tell it to my friend *H——r*, as they can't come up to your towering genius, they endeavour to pull down your well connected scheme. Go on and prosper, amidst the sneers and ill-nature of parsons and factors. Let *U——b* study his droving, and may he grope all his days about the tails of his cows and stots, as his genius leads that way and was born for no higher lucubrations. Let your *P——n* examine his bible, and if he peruses it with attention, unless he has put on the firmest resolution of remaining an infidel, I should rather have said an apostate, he must cry *Peccavi*. I am in hurry. *Rundonnan*, his wife, and mine, offer their most unfeigned and sincerest compliments to Mrs. *MacLeod*, Miss *Mally*, and the common friend of mankind *H——r*; and believe me to be, Dear Sir, your much obliged, and most humble servant;
Rundonnan July 29 1763. Malcom MacCaskill."

"P. S. I am surpris'd that people professing christianity, will believe nothing but what is comprehended by our vitiated reason and weak judgment; This argues the height of pride or ignorance."

*Copy, Letter the Reverend Mr. Normand Morison,
Minister of Uigg in Lewis;*

To the Author.

Honoured Sir,

“**Y**OURS of the 30th March last came yesterday to my hands, and I am much refreshed to know, that you are continued in the land of the living, to see your curious performance, as it is the fruit of a fertile spirit, come the length of the press. To the letter you was pleased to send me when at last synod, I returned answer from *Razay*, willing to join your subscribers. I told it to *Razay* upon my way homewards, and assuring you, that there are none but myself in my parish to use the book, so would not sign for it. I have signed for a copy of it bound. Wishing you, Lady and family, all happiness, I am, honoured Sir, your most affectionate friend and humble servant in sincerity.

Bailnekill, May 9. 1763

Normand Morison.”

*Copy, Letter the Reverend Mr. Martin MacPherson,
Minister of Golspie in Sutherland.*

To the Author.

“ Dear Sir,

A few days ago, I received the copy of your letter of September last, with your Proposals for printing the *Deuteroscopia* by subscription. The original letter, as you have justly conjectured, is lost, and you may believe, if it had come to hand, I could not possibly be so insensible to the undeserved

served honour you do me, as not to attempt, at least, to make the best return that my heavy pen is capable of; and if I have transgressed in writing you so seldom, since I settled in *Sutherland*, you may depend on it, that has proceeded intirely from a conscioufness of my inability, to say any thing that might be entertaining to you: Meantime, I think it unnecessary to dissemble or deny, that I did throw a paragraph into a letter to *W—e*, in which I slightly touched a comparifon 'twixt you and *Voltaire*, in the extent and vivacity of your genius; and in that in which you both stand without rival among the virtuosi, ancient and modern; I mean your being invulnerable to all the darts of time, and impregnable to all the accidents and calamities from which there is no exemption in this life, and which generally prey on men of the bravest spirits, most serene minds, and most extensive understanding, in the intricate, but connected system of this world. *Tempus edax rerum*, may, and must affect your bodies; but his corrosive and all devouring teeth, have not been able to make any preceptible impressiion on the Reigning Lord within. . . . I will not offend your delicacy, by setting you quite on a level with these the first sons of renown; but, in my judgment, you will sit near them; you will never be separated from. . . . Could I pretend to draw you in your full features, I must readily acknowledge *Voltaire* would not be the person I would fix upon, as a congenial soul to you. He has too much bitterness, levity, and presumption, foibles.

that have been removed from you as far as either Pole. The one I would pitch upon, as the man of your right-hand, would be the polite, the elegant, the philosophical, and poetical *Eenelon*, I call him poetical, tho', for ought I know. he never wrote one verse; for where is that epic composition that can boast of so much correctness, and Majesty together, as his *Telemaque*. And tho' your modesty makes you say, that you are not now so much inclined, or so agile, for climbing the heights of *Parnassus*, you will permit me to think, at least, that your *Pegasus* can never be galloped to death.——But not to sully the most elevated parts of your character with my blunt pencil, I am sorry to observe how unfriendly the turn of the present age is, to the work you have with so much labour and assiduity compiled, for the benefit and reformation of your foolish and deluded country-men. An age, more stained with impiety and infidelity, never blackened the British Annals; and a work calculated for discovering, and reclaiming the errors, and iniquities of the times, will have many, and almost innumerable difficulties to grapple with, before it can force its way into the light. Nothing but an *esprit frivole* prevails; nothing but the Fairy-queen, ludicrous tales, novels and farces, can hit at this juncture; such a grave and entertaining work as yours, has the whole passions and pretended interests of mankind at this time to subdue, which the men of first genius that ever appeared, have found it to be no easy task: I am persuaded, that it is your knowledge and ex-
 perience

perience of this vitiated turn in the age, that has led you to think of publishing by subscription, which is a mortifying circumstance for an author of character, who must be conscious his labours deserve the countenance and encouragement of the world; I say, it is mortifying for an author of merit, to be obliged to puddle, in procuring and promoting a subscription for a performance, that should at once get him some hundreds from the printer or stationer; but good sense will easily teach one to bear a disappointment of this kind, who knows what a shameful pittance the original papers of *Milton's* immortal *Paradise Lost* have been sold for. You may believe, if you persist in gathering subscriptions, that I shall most chearfully exert myself, tho' you have not dignified my name among the promoters of this work; but I am sorry to observe, that it will not be in my power to procure many subscribers. The act of the British Parliament against putting witches to death, or torture, was owing to one of these good women, who was burnt in the soles, and hanged in this place, about thirty or odd years ago; and you cannot imagine what influence that act of the British Senate has had on the minds of the people, who have drawn conclusions from it, that were never supposed by the law-makers: Those particularly among us, that should be the encouragers of men and works of merit, seems to admire the wisdom of the houses of Parliament, in this instance, at least, as much as the sacred oracles themselves, and have wisely inferred

from this act, that there is no such thing as a communication, or Agency of Spirits on our minds or senses. I am sorry you did not see the Bishop of *Offory* in his travels thro' *Scotland*: That learned prelate, who has almost made the tour of *Europe*, *Asia* and *Africa*, was particularly fond to enquire into every thing that ascertained and threw light on the Second Sight; and I persuade myself, if you corresponded with him, that he would give a round sum for your lucubrations, and give them to the world in the history of his travels thro' *Scotland*, which he is now writing out for the press. He is a famous man in the learned world, and was, on that account sent, at the public's expence, to travel, long before the merit of his discoveries gained him the mitre; and I must acknowledge, I should have much higher joy in seeing you transmitted to posterity, hand in hand with *Dr. Pocock*, than in the way of publishing by subscription. You may easily correspond with the Bishop of *Offory*, by sending your letters to a friend at *London*, who will see them into the *Irish* bag, if his Lordship happens not to be at *London*, where he is generally in the winter, or when he happens not to be immediately engaged in travelling. My friend begs to be remembred most respectfully to you, and you'll please make my best compliments acceptable to your Lady, and Miss Mally. I am with esteem, Dear Sir, Your most obedient, and most humble servant.
Colspie, *February* 15.

1762.

MARTIN MACPHERSON.

Remarks

Remarks on Mr. WILKES, and his Writings.

Discurus de Domino *Wilkes*; opto mihi stylum mordacem, immo *Persii* aut *Juvenalis* mordaci rem, ut dente Theonino Lernæam hanc Hydram malorum confoderem; cujus deformitate non tetrior unquam, Stygiis sese extulit undis.

There is no tenet so absurd, no opinion so extravagant, but always will find an advocate; such is the pernicious itch of novelty, inherent to human nature, since the very first of the species; if this distemper of the mind is but artfully introduced, under the plausible veil of LIBERTY. And what right the subject has, not only to murmur, but complain of any fancied shadow, tho' groundless of pretended incroachment by the legislative power and ministry, upon the established laws of the land. And yet, how often has it appeared from the annals of time, among the *Greeks* and *Romans*, attended with fatal convulsions of state? And as much in *South-Britain* as any where. That these present disturbers of peace and order, had not the common tranquility so much in their eye, or fostered in their narrow avaricious hearts, as their own dear little INTEREST, to which they have too frequently, to gratify their stubborn passions, sacrificed all the ties of humanity, and what they owe to God, their King, and their country. By looking over the uncommon pestilential entertainment, exhibited to the public by the intrepid Mr *W.*—s in a weekly paper, which he names the N. B. One can scarcely refrain from giving some faith to the metempsychosis,

tempfychofis, fo much infifted on by *Pythagoras* in his fyftem of philofophy ; and that a being who lived long a falamander, dropt that exiftence, to animate the perfon of the avowed author of the N. B. Whatever may have happened of this, without having recourfe to fiction or new opinion started from an uncertain principle, we may judge from his laborious literary performances, which are reckoned the beft chart of a man's mind and difpofition, and fhall find him fo expert and compleat a mafter in fire-work, that the blaze of his art already exhibited, may, like the tail of a lowring comet, kindle a part of our *Britifh* hemisphere, unlefs a feafonable ftop is put to the rapidity of its progrefs. *Divide et impera*, is a ftandard political maxim, broached or renewed by *Machiavel* ; and ever fince, when exerted with addrefs and fpirit, never fails of good fuccefs, by the indifputable teft of experience ; its operations, indeed, are various and powerful ; they unhinge government ; divide nations united, by the ftrognest bonds of law and intereft ; abfolve a fubject from his allegiance to his fovereign, guardian of the law, and the beloved father and friend of his people ; feparate man and wife ; teach children to be difobedient to parents, and lawful magiftrates ; foment divifions, fofter factions, lead to intefline war, and make long ftrides to confufion, anarchy, and rebellion. It will not be denied by the majority of both nations, that Mr. *W—* has acted in this fphere : The firft difplay of his artillery appeared againft the Earl of BURE, and as if that minifter was too inconfiderable a fubject for
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the inbred rancour of his mind, he, in the next place, discharged repeated platoons of froth, ribaldry, and *Billingsgate* language, against the whole *Scottish* nation, without exception. As to my Lord *Bute*, I believe, his most virulent enemies, Mr. *W—s* excepted, that are governed by candour and common discretion, will not offer to brand him with the ridiculous stuff, and nasty imputations unworthy of a slave, set forth in the N. B. since he more truly deserves to be considered as a nobleman, whose distinguished merit has raised him to the Royal Favour, without having at any time recourse to any mean, or ignoble art, to further his advancement. And as he was very sensible of the honour and preferment bestowed upon him by the Sovereign, he, out of duty and gratitude to his Royal Benefactor, as well as from a strong and undeviating attachment to the true interest of Britain, discharged with equal zeal and diligence, all the talents requisite in a great minister, to assist in sheathing the sword, already glutted with human gore, and bring on a glorious peace, to the honour and profit of *Great Britain*: A peace by which we have such an extent of territories ceded to us for ever by our greatest enemies, as will busy our utmost efforts to plant and improve them for succeeding generations; and consequently, gives a fair opportunity to employ the most of our disbanded land-forces and naval powers, to the interest of our traffic and revenue; by which we may hope, not only the crown will be enabled to pay off its debts,

but

but every individual, according to his rank, will share in the sweet influences of it to all posterity. If any unguarded step, or misconduct, has happened in any of the Articles of Peace while it was in agitation, which, through inadvertancy, and other causes, may fall out in any council or judicature, composed of many or few; is that escape to be laid at the door of the minister, who, if he had a mind to be partial, or betray his trust, might easily be detected, silenced, or over-ruled? And is it not the height of injustice to the reputation of a consummate States-man, and zealous Patriot, above the power of corruption, to tarnish his character for what did not depend upon him to foresee, suspect or prevent; for no other reason, than his being born a *Scotsman*? This nobleman, conscious of his own innocency, and unwearied application to promote the common cause, did not chuse to enter the lists with such a *dirty fellow*; and yet, well he knew, that while he moved in such a high sphere, by the bounty of his Royal Master, he must draw upon himself many envious exhalations, capable to draw a cloud over the brightest merit and integrity. If we follow Mr. *W—s* description of *Scotsmen*, they are no better all over the kingdom than a race of abandoned mortals, miserably poor and prone to rebellion; in his stile, little different from the wildest savages, if it be not that they live in houses, and do not go stark naked. I, that am a South-Briton, and tenacious of that distinction, almost to partiality, must beg leave to differ.

differ from my brother countryman, to allow our good neighbours on the other side the *Tweed*, the same strength and elevation of mind, with those who live in our most Southern countries; and that they arrive at as great insight in the Liberal Arts and Sciences, as any the most illustrious character in any nation whatever. And as for bravery and martial conduct, they are allowed to equal the most warlike nations in *Europe*, as they have put a stop to the *Roman* Eagles, after they had been victorious, and deemed invincible through the greatest part of the known world. If we look back on their conduct, we shall find, at some periods, a part of them taking up arms against the State, from being either neglected by the government, practised upon, or misled by desperate discontented courtiers, for which they have justly paid very dear. But how can we in England, with a good grace, throw a stone at our neighbours, seeing we ourselves are chargeable with the same mad follies; and have now and then, since *William* the Conqueror's time, run to arms, to espouse a very lame pretention to our crown, or the interest of *Warbeck* and *Perkin*, two as great impostors as ever beheld the sun? Nor is it an old story to trace, when our own intestine divisions fomented by faction, made rivers of blood flow in England, under the specious pretence of liberty, from the spade to the scepter. And may GOD forbid, that any desperate hireling should, by his venal pen, kindle a coal to renew these tragical scenes, which are easier begun than extinguished.

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When it pleased our present most gracious Sovereign, from his paternal care of his subjects in general, to bestow marks of his Royal favour and esteem on *Scotsmen*, and giving them commands in the army; they made it soon appear, his Majesty was not disappointed, as they have, with the loss of their blood, wherever they were employed, contributed to gather those laurels which will make *England* dreaded and respected to succeeding ages.

No doubt, Princes and Ministers stand in need of all imaginable precautions; but after they have exerted their greatest dexterity in their several spheres to promote the public welfare, and had always in their eye, a just regard not to wound the constitution, or wantonly hurt any individual, more than is absolutely necessary for the preservation of the whole: yet they find it impossible, with the utmost stretch of their understanding, to hit on that lucky means and temper to please all men. Some persons find themselves out of their element, when they are not in, to the head and ears, in wrangling and litigation. They invert the beatitude pronounced by our Saviour, "Blessed are the peace makers!" And, in their language, would rather say, blessed are those who create discord. A notable instance of this terrible cast of mind, has started up as from a magical circle, in a member of the House of Commons; and, what is still more lamentable, this roaring Lion seeking whom he may devour, by an artful setting off his hellish spawn, met with the countenance

countenance of some, who never meant any harm to their king or country. But as the poison which this Viper diffuses, to seize and prey on the vitals of two innocent nations, is so adust, there is no hopes to purge it away by lenitives. And therefore,

————— *Immedicabile vulnus*

Ense recidendum est, ne pars sincera trahatur.

It is great pity Mr. *W—s* should pass with impunity, parade on paper, and be allowed to keep a printing-press and shop, for vending his poisonous ware always at hand; to thunder out dissatisfaction to his Majesty's person and government, and create a misunderstanding betwixt him and his most loyal subjects. Had Mr. *Pope* been in life, or any one of our celebrated Poets, one or other of them would have added this incomparable Hero of Discord, to the three infernal Furies; and would place him foremost in hell, as a fit companion to *Tesiphone*, *Megara*, and *Alecto*; from whence, according to poetical description, they might well imagine, he makes excursions now on earth, only with an execrable intention to destroy, confound, mislead, and dis-unite mankind. It is true, that all countries have their parties and factions; but there is a certain contagious distemper of this sort, so peculiar to the *British* island, that, I believe, it is unknown to every other part of the world. It increases our natural gloom, and it makes us so averse to each other, that it keeps men

of the best morals, and most social inclinations, in one continued state of warfare and opposition. Must not the source of this malady arise rather from the heart than from the head, from the different operations of our passions, than of our reason?

To conclude these remarks, which admit of finer colourings from a better pencil, to draw the unworthy object which gave them rise, in his just proportion; may not I be allowed to ask, What greater crime against the State, than an avowed attempt to set two neighbouring nations by the ears, that are linked together by choice and interest, confirmed by all the ties and sanction, that the representatives of both kingdoms can give any deed, for their mutual benefit? What punishment can be thought too great, for one who loudly echoes out peals of discord in the ears of his countrymen, and labours all that his fertile brain can invent, to stir up both nations to sheath their swords in one another's bosoms? May not a person that has thus distinguished himself with these extraordinary qualifications, be more justly called the Viper of the Commonwealth, than a Patron or Advocate for LIBERTY?

T. J.

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